



BEHOLD
HE COMETH

CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY

VOL. XVII.

NEW YORK, FRIDAY, DECEMBER 18, 1896.

NO. 25.



LI HUNG CHANG AND HIS ELDEST GRANDSON

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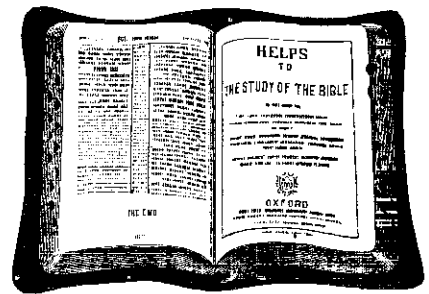


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The Christian Alliance

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VOL. XVII.

NEW YORK, FRIDAY, DECEMBER 18, 1896.

No. 25.

The Gospel in far Cathay.

BY ANNA KRISTENSEN, WUCHANG.

THE following interesting paper has just been received from Central China. Our readers will be glad to see the faces of some of those who have been brought into the light through these dear workers:

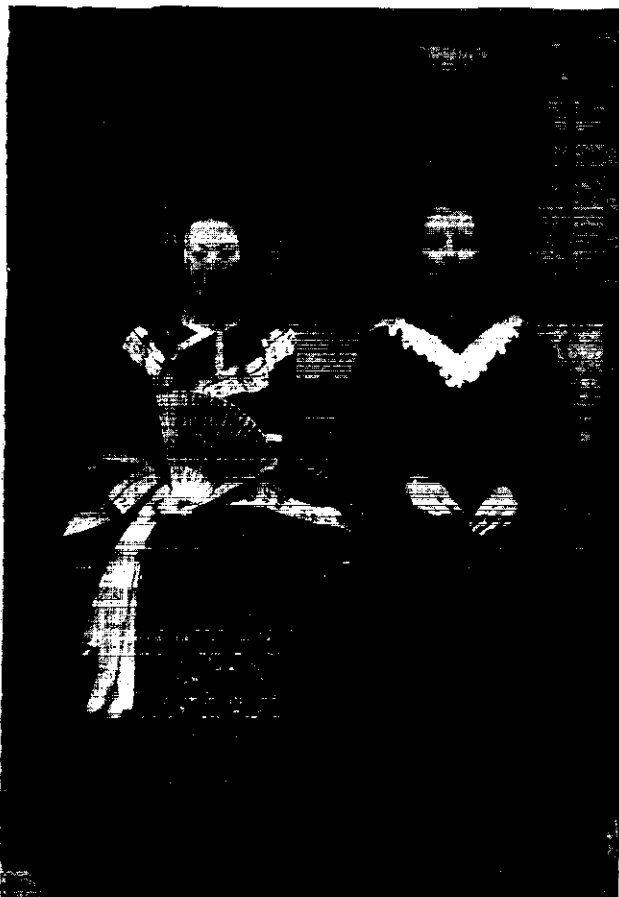
"AS FOR GOD
HIS WAY IS
PERFECT."

The Lord has
been speaking
to me lately

about writing you a few lines, and now as we have had some photos taken, we thought it might interest you who pray for us, and God's work in this great city, to see the faces of some of these "dear ones." If it can lead you to pray more definitely

for each of them and us, then the object in sending these photos is gained.

Looking first at the groups of "some of our members and inquirers" our hearts praise God for His loving-kindness and power in leading these to receive Jesus as their Friend and Saviour.



MRS. KRISTENSEN AND GOVERNOR'S WIFE.

MR. KRISTENSEN AND THE GOVERNOR'S SON.

When looking at the school boys' group, our hearts bless God to see these dear boys so well trained and instructed in the Word of God. Our aim has been to give them a true knowledge of God. When we think of what they were two years ago, some of them only one year back! They were something like wild cats running here, there and everywhere making mischief, rude, unbehaved, learning only what was bad and wicked of one another. Most of them come from very poor homes, though some come from respectable families. Now all these dear ones have learned politeness to each other, as well as to every other. But what gives us greater joy than this, is the fact that not a few of them really loves Jesus.

They have asked to be permitted to join the Inquirers' Class, held every Friday by my husband,

to ask, "Why?" or "How?" By and by we shall understand. Dr. Mackay was a man who had given all his strength and interest for the good of the Chinese. We believe he was known in every street of this great city. He was the man whom the Lord used to open up the doors for me to enter the governor's residence and teach the ladies there. Blessed be the memory of such a whole hearted missionary!

On September 28th, the governor's wife and son, with their bodyguard visited our house. After a little refreshment this dear lady handed my husband one hundred and sixty-four teals in silver for the erection of a stone on Dr. Mackay's grave, thus she will have the honor of raising a memorial over the grave of that noble man of God.

After a short talk, we set off together for the



INTERIOR OF MANDARIN'S HOUSE.

as their parents have given their consent to this. You will all understand it means painstaking, much prayer and patience, on the part of my dear husband who has charge, as well as the teacher who looks after them from morning to night.

We are longing for the day to come when a door for girls is also open here, that they may come and learn how to read and to know of Jesus' love to them. Pray that we may soon have the joy of having a Girl's School here as well.

You will be glad to hear the door is still open for me to visit the governor's Yamen and teach that lady of whom I have written you before.

On September 21st, our dear friend and brother, Dr. A. M. Mackay, took cholera, and in less than twelve hours was called into the presence of the King. What a loss to us, and this city! "As for God, His way is perfect," and we would not dare

Hankow Cemetery, as the governor's wife wished to visit Dr. Mackay's grave. She wept in silence as she was standing there. From the lips of that servant of God had she heard for the first time in her life about Jesus, and since then it has gone on to a more ripened experience and trust in Him.

From the cemetery we visited the British Consulate to call on Mrs. Carol, from there we went to the photographer's. We herewith send two of these photos. Friends here have remarked: "We look as if we were coming back from the cemetery," and so we did, perhaps we do look a little sad, but, only sad, as those who have hope.

Then we had a little steamer (the governor's own boat) coming across the river and back to Wuchang again, had dinner at our house, then a look round about up and down stairs. She was very pleased with our little home, and though sad because Dr.

Mackay is no more among us, still it has been a day of refreshment and joy. We had most helpful talks about our blessed hope.

They left us at 6 P. M. We praised God we were once more permitted to speak about our dear Saviour. Dear friends, pray that the Holy Spirit may influence the hearts of the other ladies in the governor's residence to repent, and trust in Jesus. In any way "I am free from their blood." The story of the redemption has been put so plainly before them, whether they receive Jesus or not, they have no excuse. I feel more and more that it is an awful thing for us, as Christ's representatives among these people, to come into contact with so many who still remain "indifferent." The heart-

few foreigners have died. We praise God that we have been kept so well during the fearful heat, and cholera epidemic. Some of our friends belonging to the American Lutheran Mission in Hankow, were taken ill with cholera and typhoid fever. It fell to our joyous lot to help them, though it meant quite an increase of work for us. One of these friends was hopelessly given up, but the Lord was good both to them, and us, in restoring them all to perfect health again. Praise the Lord.

The work on the station here is progressing, praise the Lord! The great rush of women to our meetings as we had in the beginning of the year, is not so much now; but then we feel that a more real work has begun in some of their hearts.



MR. AND MRS. KRISTENSEN AND THEIR SCHOOL AT WUCHANG

searching question will come: "Do we at all times live and move in Christ? Have we got no other motive in all our actions than the single eye to God's glory? Do we at all times meditate only on those things belonging to God? And would we not mind to see our inmost thoughts painted in words on the very heaven itself for all to read? Are we always free from the spirits of grudge and envy against others who have more success, and become a greater blessing than ourselves? Do we always make a clean cut with the world? Have we learnt the secret of coming without the camp bearing His reproach?" The Lord make us as a band of Christ's representatives in this land, "Empty of self and filled with the Spirit."

The cholera has been raging all around us during the summer, quite a number of Chinese, and not a

Since the governor's wife and son, was here, some better class ladies from the different part of houses have begun to come and see me, thus we have the blessed privilege to preach Christ to that class of women, whom we, as a rule, so seldom come across in China.

My husband has quite a number of names down on the men's inquirers' list. We have every reason to hope that many of them are under the real working of God's power, and we hope before long to see some of them profess Christ by public baptism. We praise God for the spirit of love and unity among our native brethren and sisters.

Pray that God may keep this little branch of God's Church pure, holy, looking at every thing in the light of eternity, walking in love toward God and all men, "until the day break and the shadows flee away," "Even so, come, Lord Jesus."

Farewell Meeting.

WE PRESENT above the portraits of Miss Dora Campbell and Miss Agnes Cooney, our beloved missionaries for China, who sailed for Hong Kong from San Francisco on the 10th



MISS DORA CAMPBELL.

inst. Their parting meetings were held on Tuesday, Dec. 1st—Miss Cooney in Syracuse and Miss Campbell in New York. They both left us in New York on the following day, Wednesday, Dec. 2nd, on their way to the coast. They go to Southern China, and for the present their home will be at Macao, while they study the language, but their purpose is to work along with the rest of our missionaries in Quang si and the interior and neglected field in Southern China. Both these dear sisters have been long known to us, and bear with them the confidence and affection of hundreds of hearts. They are ladies of unusually high character and ability in every way. One of them has already been honored of God to contribute the means for the erection of a permanent home in Southern China, and she is still to have the greater honor of going forth and occupying it for God.

Li Hung Chang.

AMONG the many interesting incidents connected with the visit to this country of the distinguished Viceroy of China, Li Hung Chang, none has, perhaps, had greater significance than the interview accorded by him to the representative of the Foreign Mission Boards of our country. The able address presented in their behalf by Dr. Ellinwood was a most appropriate and cordial acknowledgment of the just and generous treatment accorded to our missionaries by the Imperial Government of China, and a very kindly recognition of the distinguished viceroy's own friendly attitude toward them. In his reply the viceroy stated in emphatic language his appreciation of the "arduous and much esteemed work" of the Mission Boards for his countrymen, particularly dwelling upon the value of their numerous educational establishments, and the great material advantage coming to his people from missionary

hospitals and dispensaries, as he remarked, "to save not only the soul but also the body of our countrymen." One sentence in the viceroy's reply is worthy of special notice, when he says of the missionaries: "Their labors have no political significance; and last, not least, if I might be per-



MISS AGNES COONEY.

mitted to add, they have not interfered with or usurped the rights of the territorial authorities." Such a high indorsement of the quality of American missionary work in China coming from a man in such commanding position for acquaintance with the facts, should completely and for all time refute the sinister charges which casual visitors to China, and unfriendly critics in our own land, are constantly flinging at the missionary work. It is well said by the *New York Sun* that "this reply of the viceroy was by all means the most important utterance he has made publicly since he has been in this country." All friends of missionary enterprise in China will welcome with great satisfaction a statement of such significance from this eminent man. It should give heart and courage to any hesitating friends of the cause, and inspire all its supporters to renewed devotion to this magnificent work of the Church, undertaken in the name and for the glory of our Lord Jesus Christ.

It is not surprising that the great viceroy, rigid Confucianist that he is in religious belief, should have said a good word in behalf of his own faith, endeavoring to raise it to the same level as the Christian religion. All the more valuable is his testimony to the beneficent results of Christian missionary effort in the midst of Confucianism. His remarks in regard to opium smoking are deserving of special record as indicating his own enlightened opinion on that practice for which some English statesmen and moralists are striving hard to apologize. He said, "Opium smoking being a great curse to the Chinese population, your societies have tried their best not only as anti opium societies, but to afford the best means to stop the craving for the opium, and also you receive none as your converts who are opium smokers." Such familiar acquaintance with the principles of Christian missionary bodies in China deserves attention from all who profess to speak regarding Chinese missions.—*The Church at Home and Abroad.*



The Weapons of our Warfare.

BY REV. A. B. SIMPSON.

Sermon preached at the Gospel Tabernacle, Nov. 29, 1896.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." II. Cor. x. 4. "And the three companies blew the trumpets and brake the pitchers, and held the lamps in their left hands and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord and of Gideon. And they stood every man in his place round about the camp; and all the host ran and cried and fled." Judges vii. 20, 21.

THIS is the crowning illustration of the supreme lesson of Gideon's life, the strength of weakness. In the weapons of Gideon's warfare as well as in Gideon and his followers, we see how God can use the weak things of this world to confound the strong, and the things that are not to bring to naught the things that are.

In the commencement of the final assault we still see the timidity of Gideon himself. As God sends him forward for the final attack upon the Midianites, He recognizes the fears of His timorous servant. "Arise," He says, "get thee down unto the host; for I have delivered them into thy hand. But if thou fear to go down, go thou with Phurah, thy servant, down to the host." And so God again encouraged the trembling faith of His child by giving him another sign. Stealthily Gideon and his servant creep down to the edge of the hostile camp, and they list a cautiously outside one of the tents of the sleeping soldiers. It is just after ten o'clock at night and the camp is wrapped in profound slumber. But one of the sleepers is suddenly awakened from a troubled dream and he is telling his comrade how in his dream a round cake of barley bread came rolling into the host of Midian and struck the tent and smashed it into ruins. The companion of the sleeper at once interpreted the dream. "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel, for into his hand hath God delivered Midian, and all the host." That is enough to satisfy Gideon that God is already working and the fears of the enemy are prophetic of their fate.

And so God is ever working for those that trust Him. He can fight our battles for us in the very hearts of our enemies and discomfit them before the conflict begins. O! for the faith to recognize our unseen Ally, and the forces and resources which are waiting at His command on every side to co-operate with those who trust and obey Him. The soul that you are seeking to save and to which you may speak the final word to lead it to decision,

has been under a preparation for that word through a whole chain of Divine providences with which you have had nothing to do; and when you pass on God has still other agents and influences to take up your work and carry it on to consummation. When Elisha stood at Dothan surrounded by the Syrian armies it seemed to his frightened servant that all was lost; but there were armies in the sky and on the mountain tops more mighty than all their foes. And faith reckons on the unseen and steps out into the darkness alone with God to find that He is just as able to turn the Midianites against each other as to strike them by the sword of God and that He is already beginning to melt their hearts like wax, and prepare them by their very dreams for the panic and disaster which is so soon to follow. So it matters not if Gideon's forces are but three hundred against one hundred and thirty-five thousand of his foes. It matters not that their weapons are but lamps, and pitchers, and trumpets, for they do not need to strike a blow in this great battle for Jehovah is going to turn the Midianites against the Amalekites, and the Amalekites against the Midianites, while Gideon's army stands waving the torch and blowing the trumpet of victory and shouting, "The sword of the Lord and of Gideon."

These simple and apparently foolish weapons are fitting types of the weapons of our warfare which "are not carnal, but mighty through God to the pulling down of strongholds."

I. THE PITCHER. This was just a vessel of earthenware. It did not need to be strong or beautiful. If it had been of iron, or of brass, it would have been useless. Its very frailty was its chief advantage for it was of no service until it was broken. How well it represents these vessels of clay through which God is pleased to accomplish His high commissions and concerning which He says: "Present your bodies a living sacrifice, holy and acceptable to God," and "Yield yourselves unto God as those that are alive from the dead and your members as weapons of righteousness unto God." These members are represented here as weapons. Our hands, our feet, our lips, our eyes, our ears, our physical senses are all so many weapons to be used against evil and for the Lord. Gideon's vessels had to be empty. And so God requires our bodies and spirits to be given to Him exclusively and to be emptied of all our willful, selfish and absorbing pre-occupations and ready at any moment for His use and service. Then, when they are filled with all of His indwelling life and broken like Gideon's pitchers so that the light may shine through, God will use them in their very weakness for the revelation of His glory and the accomplishment of His plans. We need not be troubled about the breaking of the pitchers. God will do that, or, at least, allow it to be done, but the circumstances and trials, perhaps the wrongs that come to us will furnish the occasion for the victory of His grace. I have seen a child of God standing

unmoved amid intense provocation, when the natural impulse would have been to speak the quick word and to take up and resent the wrong in a manner that might have seemed to the world more dignified and becoming. But instead of this there was nothing but the flushing crimson of the brow, the starting tear in the eye, the self suppression that cost a moment's effort, and then the gentle silence and the sweet smile, and I have seen a strong man broken down by that victory of love and led to seek the grace that enabled a Christian child to triumph over his unkindness, and to let the light of God's love flash through a broken vessel and shine just because of the cruel wrong. I have seen some worker for Christ stand in silence and misrepresentation and wrong and wait for God to vindicate, and in the waiting days exhibit the spirit of Christ and glorify God by that silence as no self-vindication could ever have done, and then in the end come forth with God's own seal of approval and a vindication that human words could never have afforded.

God lets these things come in our lives just that we may through them reveal the light of His grace and the Spirit of Him, whose agony in Gethsemane and shame upon the cross were but the background on which the glory of His grace shone out with a lustre transcending even the Transfiguration light.

II. THE LAMPS. Gideon's lamps represented not only the light of truth and the source of all light, the Holy Ghost, but more than this—the light of the indwelling Christ as an actual life in the innermost soul of the child of God; for the lamps were inside the pitchers and the Lord of Life must be in us if we would shine. They say that travellers in Arctic zones can take a piece of ice and shape it in to a burning glass to concentrate the rays of the sun until they can kindle fires. But not so can human souls be kindled. The medium must be burning too. Icy hearts cannot set other souls on fire.

"Thou must thyself be true.
If thou the truth would'st teach.
Thy heart must overflow if thou
Another heart wouldst reach."

In speaking of the true seed of the kingdom Christ says the good seed are "the children of the kingdom." And so again He says, "Ye are the light of the world." It is not what we say, but what we are and what Christ is within us that constitutes the strength of our testimony and the power of our life. It is the life of Christ within shining through the broken vessel in a suffering saint, a feeble instrumentality that most honors God and most effectively works for His kingdom and glory.

III. THE TRUMPETS. This is God's symbol of the gospel message. A trumpet is just an artificial voice proclaiming a loud and startling message of alarm, or warning, or of command. How perfectly it represents the message of the gospel. The trumpet is not a musical instrument. It has no fine inflections of tone and no sweet cadences of elocution, but it is a loud, short, sharp summons meant to arouse and to move. The very word

used for preaching is based on this figure, the trumpet of the herald. When Christ sent forth His disciples to preach He did not say, Go and give eloquent orations and artistic speeches, but He said, Go and proclaim as a herald the glad tidings of salvation. Our message should be as clear and as urgent as the herald's trumpet, and so simple that none can misunderstand it. This was what John the Baptist said he was, "A Voice." There was not much honor in being a voice to express another's thought and message. This is the place of the gospel ministry, to send a trumpet call of warning and of mercy to all mankind. There is a place for teaching the disciples of Christ, but our first command is to make them disciples and give them the message.

This is the chief business of the missionary of Christ. Let us not be misled by the induction of our own reasonings and get into the idea that we are sent forth to heathen lands simply to gather about us bands of little children and train them up in the truths of Christianity and thus gradually prepare a Christian community; giving up as comparatively hopeless the hardened hearts of those that are mature in years and steeped in sin; for God sends us to these sinful and hardened lives, to men and to women, to homes and families, to the cannibal chief and the savage barbarian to flash before him the light of the living Christ, and proclaim in his ears the message of his God; believing that He, who spoke to Midian's myriads in the very dreams of the night, and filled their hearts with fear, can still speak to the hearts of men and arouse them to repentance and obedience by the power of the Holy Ghost.

Let this be the aim of our work and the claim of our faith, and we shall still find that the weapons of our warfare are as mighty as of old, and that we need not be "ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

IV. THE BATTLE CRY. The battle cry of Gideon's band is full of instructive meaning. "The sword of the Lord and of Gideon" it is translated, but if you look closely at the verse in Judges vii. 18, you will see that the word "sword" is not in the original, and it might truthfully be translated "God and Gideon" or "Jehovah and Gideon." It was indeed a startling battle cry—"GOD AND GIDEON." There was no waste of words, but there could be no heightening of emphasis. The very words were almost as startling as the blast of the trumpet loud and long. "GOD AND GIDEON!" How it rang out over the midnight air until it echoed back from the hills and ravines, until it was answered back by the shrieks and groans of the terrified and wounded men. "GOD AND GIDEON," it was a fitting watchword linking together the two great principles of Divine operation and human co operation. God comes first, for the battle is the Lord's. It is He who strikes down the enemy. It is He who

uses and prepares the instrument. It is He who turns the foemen upon each other. It is He who fills their hearts with fear, and really decides the battle before it begins. It is He who is still present in all His unchanged omnipotence, and whose eyes run to and fro throughout the earth to show Himself upright in behalf of those whose heart is perfect toward Him. It is He who saves us. It is He who sanctifies us. It is He who is our Healer and Deliverer in temporal distress. It is He who, as the God of providence, still works in the events and circumstances of life in answer to His people's prayers. It is He who sits upon the throne—an ever present God, making all things work together for good to them that love Him. It is He who by the Holy Ghost convicts the world of sin and of righteousness and judgment. He can break the hardest heart. He can change the most obdurate will. He can break down the iron walls of Hindu caste, and bring tribes and nations to seek and acknowledge Him. He can change the persecuting Saul into a humble apostle of Jesus Christ. He can prompt the hearts of men to lay their treasures at His feet, and supply the needed resources for the work of the gospel and evangelization of the world. He does not need our religious tricks and our shameful compromises with the world in order to gain the favor of the rich and win the popularity of the crowd. Christianity is a supernatural power, and the same God that led Israel with a Pillar of Cloud and Fire, who spoke at Pentecost through the tongues of flame, and opened Peter's prison door, and then struck his persecutor down upon his throne in his impious pride, is waiting to work the greater wonders of His grace in these last days of Christian advantage. Oh, for the sword of God! Oh, for the faith to claim it! Oh, for the proof of the promise, "Commit thy way unto the Lord, trust also in Him, and He worketh."

There is the sword of Gideon, too. There is a place for man's obedience as well as for man's faith. So Gideon must himself be true, and his three hundred men must be adjusted and ready, and they must follow him just as closely as he followed Jehovah; for his command is urgent and imperative, "Look on me, and do likewise. As I do, so shall ye do." There must be perfect unity and precision of action. There is not much for us to do, but what He bids us that must we do, and do just as He bids us to. And then, when the victory was won and the tide was turned, there was still something to do. The foe must be followed up and pursued; the battle must be complete; the enemy must be cut off in their retreat at the fords of Jordan, and the very men that had been rejected the day before, the nine thousand seven hundred who had been sent home because of their failure at the testing waters, they now were permitted to come in at the finish and cut off the fleeing foe. And so there was a part for all.

This was the part of Gideon, and this the object of our obedience and fellowship in the gospel. God teach us both to trust, as if all depended upon God, and to obey, as if all depended upon us.

The Person of the Holy Ghost.

BY DEAN PECK.

I HAVE a friend. I have many friends, thank God, but this friend of whom I speak is the Friend of all friends. He never deserts me, He never leaves me to myself. If, perchance, I became thoughtless, or careless, or perverse, He waits until the aberration is past, and then, with a Divine gentleness, a quietness of action that cannot be detected and a sweetness that paralyzes every criticism, He steals into my heart and the first thing I know He is ensconced in His own place saying, "I am your friend, anyhow!"

He is a wise Friend. When I enquire of Him He advises me how everything, even the details of my life, should be ordered. He never makes a mistake. His plans seem to me sometimes to be strangely at variance with human wisdom. It appears as if they would wreck everything. But they always come out right. Once in a while I say, "I can do it better than that!" He lets me have my own way. When I have failed and come back to Him with heavy heart and disappointment in face and tone of voice, He does not chide me nor find fault with me, and the outcome is that I take His way and all is well.

My Friend is powerful. When He sets me a task and I shrink from it, He says, "Why, you don't have to do it alone! I will help you! Can't you trust me?" Then I take Him and the work is done.

I am very anxious, in fact, I find myself, as the days go by, making plans to introduce my Friend to all my friends. I am very sure, if He had the opportunity He would esteem it a pleasure to become the Friend of all who would admit Him as such. His name is Paraclete. How to become acquainted with Him is a question that agitates the minds of multitudes of people who have heard of Him.

In my endeavor to write a note of introduction that will give the reader a general knowledge of who He is I assume that all will concede Him to be God, the third person of the Holy Trinity. Standing on this foundation it will be my privilege to so present and describe Him that the ice may be broken, the difficulties in the way removed; so that when those who seek Him, meet Him, they will at once recognize Him, open their hearts wide to receive Him, and admit Him with cordial welcome as an abiding guest.

In teaching the believer in Christ his privilege of being filled with the Spirit first, careful emphasis should be placed on the doctrine of His personality. As Jesus, the first Paraclete, was a person, so is the Holy Ghost, the second Paraclete, a person also. It is a fact that the same blessed, intimate and confidential relationship that existed between Jesus and John, or Jesus and Peter, may exist to-day between the followers of our Lord and

the Holy Ghost who represents Him upon the earth.

It is not possible for this relationship to exist between us and Jesus while the Church is upon the earth, because Jesus is here no longer. He is in heaven sitting on the right hand of the Father, our Intercessor and Advocate. But He made ample provision before He went away that we might not suffer in either our enjoyment or privilege.

The disciples had known Jesus as a man. They had travelled throughout Palestine with Him. Their eyes had looked into His and tried to fathom the depths of His nature which they could not comprehend. Upon their ears the cadences of His gentle voice had fallen during the years of His ministry, the vehicle of sweetest teaching that ever gladdened the heart and inspired the brain of man. His patience and endurance were the wonder of their lives. His sweetness and love lifted them into high atmospheres such as Jew never breathed before. His gracious and powerful deeds of restoration among the distressed, the sick, the dying and the dead kindled their reverence and awe. They were ultimately associated with Him every day. They loved Him with a love which they believed nothing could weaken.

But one day Jesus told them that He was going to leave them. They were heart-broken. To separate from the ordinary friends of life is trial enough. But to be separated from Him, how could that be endured? And then, quickly following the announcement of His departure, came another to the effect that it was expedient for them that He should go away. They could not understand it. How could it be the best thing for them that the dear Master and Lord should go away from them.

And then He tried to explain it to them. They could not understand Him then, but they did later, and we can now. He told them if He did not go the other Paraclete would not come. What did they want of another Paraclete? Jesus was all the Paraclete they desired. Oh, human selfishness, will it never down? The disciples were thinking only of themselves. Jesus was thinking of the wide, wide world with its multitude who were to be added to the Church and with whom He desired to be as intimate as with the little band of disciples whom He had associated with Him.

And this is precisely what Jesus meant when He talked to them about another Paraclete. The word "Paraclete" means "one who stands along side of." In other words it means a stand-by, one who is with us all the time. Jesus had been the stand-by of the disciples. He had called them, taught them, comforted them, conferred power upon them, walked, eaten and slept with them throughout His ministry.

Now it was impossible for Jesus to become intimate and close in His relationship with more than a few people while He was in the flesh, for the same reason that it is impossible for me to have more than a few confidential friends. While Jesus

was a man He was subject to all the limitations of humanity. This had to be so else He would not have been tried in all points as are we. We can count the people who see eye to eye with us on our fingers. Jesus had but twelve disciples, and of these but three, Peter, James and John, were admitted to the inner circle. They went with Him into the room when the daughter of Jairus was raised; they climbed the steep of Hermon and saw the visitors and beheld the exciting glory of the transfiguration; they went with Him into Gethsemane on the fateful night when He was to bear alone the burden of the world's guilt. Highly privileged were the three who constituted the inner circle of the Saviour's friends.

Moreover, it was the Divine plan that the gospel should be preached to every creature. He could not do this while encumbered with flesh. If a man travel with all the speed which modern means of transportation makes possible, and preach Jesus three times every day to a thousand people, and have strength to endure such work for forty years he will only have preached once to each of the inhabitants of these United States.

The mind of Jesus was broader than those of the disciples. It was His desire that the very same privileges of hearing, intimacy and friendship enjoyed by the disciples, even those to which the inner trio were admitted, should be extended to all disciples through the age. There can be no partiality in the dealings of God with His children. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now, what it was impossible for Jesus to do, because He was circumscribed by the flesh, it became possible for the Holy Ghost to do, because He was not enshrined in a body. Therefore, that all might know God, even as the disciples had known Jesus, the Holy Ghost, the Spirit of Jesus, was poured out upon all flesh on the day of Pentecost.

And He is in the world to day just as much as He was on the day of Pentecost. He never has been removed from earth. His mission is to teach and glorify Jesus, to bring to our remembrance the things Jesus taught, in fact, to take the place which Jesus occupied while He was here. He does not usurp the place of Jesus, but He administers His will in the church, while Jesus waits for the kingdom.

But, I am often reminded, the Holy Ghost is a Spirit! How is it possible for me to sustain the same relationship to Him that the disciples sustained to Jesus? I cannot see a spirit; He is not apparent to my senses. Oh, beloved, here is the secret of the Lord! It is revealed to all that fear Him. Though we cannot apprehend the Holy Ghost with senses of the earth earthy, we can grasp Him by faith, who, though we cannot see Him, is nevertheless as really standing by our side, as if we saw Him.

Let us remember that He is a person, and that

He deals with us as individuals. He is not an influence like the ether which pervades space, but a real person dealing with each of us in a real way, which we may understand. As Jesus walked and talked with the disciples day by day, so does the Holy Ghost walk and talk with all who will receive Him and give Him right of way. As Jesus comforted and conferred power upon the disciples, so does the Holy Ghost comfort and energize all who take Him. Have we made ready to receive Him? and, having made ready, have we taken Him as our very own, dearest, closest, most intimate and confidential friend?

While it is the office of the Holy Ghost during these days of grace, to establish friendships, such as I have described, with all the followers of Jesus who will admit Him as such, each of these friendships is as secret and absolute as if there were no others. What we tell Him never goes farther. There is no such thing as absolute trust with the certainty that it will be kept inviolate among men. The strongest friendships have been broken, and the most sacred oaths violated. But He will never break faith with us. There are things we cannot tell to the dearest friends of earth. We would not have father or mother, husband or wife, child, brother or sister, know of them. But we can go to this Stand-by of ours, and tell them to Him with absolute assurance that He will not only keep faith with us, but that His sympathy and counsels will be sweeter and safer than any from whatever worldly source.

God help us to take Him into our lives as a personal friend, with whom we can walk, talk, counsel, and in every way deal with; love, use, revere and worship, as if He were Jesus again in the flesh apparent to every sense of the body. Is it not sweet? is it not beautiful—this thought of His being by us and with us? We cannot see Him, but it is our blessed and splendid privilege to deal with Him, whom we cannot see, as if we saw Him.

The glory and satisfaction of a faith such as this is seen in the ennobling and enlarging of the life in which it is exercised. Its fountains are sweetened by the graces, and its energies are intensified by the gifts of the Spirit; while, hanging from every bough bent low in humility, the abundant and luscious fruits of the Spirit gladden every life.

Newness of Life in Christ.

Rom. vi. 3, 4.

BY REV GEORGE P PARDINGTON, M.A.

THE sixth, seventh and eighth chapters of Romans constitute a distinct section in the unfolding of the argument of the epistle, and may be described as an exposition of the new life in Christ. The thought of the apostle in the open-

ing verses of the sixth chapter is—our freedom from the dominion of sin through our judicial union with Christ in His death and resurrection. In the purpose of God we died and rose again with Christ. Through the ordinance of Christian baptism, and by the exercise, on our part, of a lively faith in the operation of God (Col. ii. 12) our oneness with Christ in His death and resurrection is made real. The glorious result in actual experience is a moral state, in which it is the purpose of God that “we should walk in newness of life.”

In the New Testament there are two Greek adjectives translated “new”: one is *neos*, expressing what is new in time, *i.e.*, recent or young; the other is *kainos*, expressing what is new in substance and quality, *i.e.*, the noun described by its adjective is itself new. The word “newness” in the phrase “newness of life” is a noun formed from the latter adjective, and expresses “a new condition of moral life.” The only other occurrence of this word in the New Testament is in chapter vii. 28 of this epistle, where the meaning is the same, *viz.*, “the new state of life in which the Holy Spirit places us.” The meaning of both the Greek adjectives, however, seems to be conveyed by this noun, *i.e.*, newness in substance and in form.

It is within the power of language not only to express thought, but also to present pictures to the mind. One word will often suggest a whole scene. Around many words, such as mother, home, fatherland, precious memories and tender associations cluster. The phrase “newness of life” is of this character. Like the fragrance of the empty rose-jar, like a balmy breath of spring in midwinter, like a stray gleam of sunshine on a cloudy day, this expression, “newness of life,” suggests all the characteristics and blessed privileges of the life “hid with Christ in God.” Let us notice some of them:

1. The source of the life is itself new. It is Christ (Col. iii. 4). We are accounted by God as dead to our old life, and as alive to Christ forevermore. This is the new attitude which we are commanded to take by simple faith (Rom. vi. 11). As we steadfastly reckon this to be true, God makes it real in us. We are inseparably united to Christ as the new source of our life (Eph. v. 30).

2. The life itself is new. It is eternal life. Eternal life is not primarily a matter of duration, but of quality. It is a new kind of life (John xvii.

3) At regeneration we are introduced into a new world. We are said to be new creatures in Christ Jesus (II. Cor. v. 17). The Bible becomes a new book. The world itself seems changed. “Old things are passed away: behold, all things are become new.”

3. Newness of life is fresh and unworn. It is life for the day. Like physical life, the new life in Christ, though continuous, must be sustained by nourishment. Christ is not only the source of our life, but we must feed upon Him by faith in our

hearts, moment by moment (John vi. 53-57). He is the very atmosphere which we breathe (Acts xvii. 28).

4. Newness of life is spontaneous and overflowing. It is springing life (John iv. 14). The Psalmist sang, "All my springs are in Thee" (Psa. lxxxvii. 7). God wants us to have the springing life of childhood and the enthusiasm of youth. He promises that our "youth shall be renewed (Hebrew, restored) like the eagle's (Isaiah xl 31). Of Christ it was written, "Thou hast the dew of Thy youth" (Psa. cx. 3). If we have Christ, we shall have a young heart, ready for service or sacrifice at His bidding.

5. Newness of life is fruitful. It not only displays itself in happy feelings, but expends its energy in work for Christ. It is pre-eminently a life of service (John xv. 16). Our fullness of blessing is for others and cannot be restrained. Often in reaching the needs of others it will cut new channels for itself.

6. Newness of life is completeness of life. We are complete in Him (Col. ii. 10). Consciousness witnesses to the oneness of our personal life. We cannot tell where the Spirit ends, and the soul begins, or where the soul ends and the body begins. We cannot partly die with Christ, and partly remain alive to sin. As a person, a tripartite unity (I. Thess. v. 23), we yield ourselves as dead and alive unto God in Christ Jesus. Thus Christ lives out His own life in us. We are partakers of His Spirit (I. Cor. vi. 17). He shares His mind with us (I. Cor. ii. 16). He unites our bodies to His resurrection body and quickens them by the Holy Spirit (Eph. v. 30; Rom. viii. 11).

7. Newness of life is a life of glory. The apostle tells us that, "Christ was raised up from the dead by the glory of the Father," and that likewise we are to "walk in newness of life." In other words we are to walk in newness of life "by the glory of the Father." The motive power of the new life is not our will or anything we can do, but "the glory of the Father." God Himself who raises us from the dead in Christ, enables us evermore to walk "in newness of life." The life of glory is resurrection-life of which even here we may have the earnest in the "life hid with Christ in God."

Rewards and Crowns.

BY NELLY HALL, SWEDEN.

THE saints do not obtain their rewards and crowns and do not go to Glory at death, but at the Coming and in the Kingdom of the Redeemer.

Proof: Ps. xvii. 15, "As for me, I will behold Thy face in righteousness; I shall be satisfied when

I awake with Thy likeness." Isa. lx. 10, "Behold the Lord God will come with strong hand, and His arm shall rule for Him . . . behold, His reward is with Him and His work before Him." Luke xiv. 13, 14, "But when thou makest a feast, call the poor, the crippled, the lame, the blind. And thou wilt be happy because they have no means to repay thee, therefore thou shalt be repaid at the resurrection of the just." John xiii. 33, "My children, yet a little while I am with you. You will seek Me, and as I said to the Jews, where I am going, you cannot come, I now also say to you;" xiv. 1-3, "Let not your heart be troubled. Believe into God and believe into Me. In My Father's house are many dwellings; but if not I would have told you, because I am going to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to Myself, so that where I am you also may be;" iii. 13, "And no one has ascended into heaven except the Son of Man, who descended from heaven. Acts ii. 34, "For David ascended not into heaven." Col. iii. 3, 4, "For you died, and your life has been hidden with the Anointed One by God. When the Anointed One, our life, shall be manifested, then you also will be manifested with Him in Glory. I. Thess. iv. 15-17, "For this we affirm to you by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep. Because the Lord Himself shall come down from heaven with a shout, with an archangel's voice and with God's trumpet, and the dead in Christ will be raised first; then we the living, who are left over, shall at the same time with them be caught away in the clouds for a meeting of the Lord in the air, and so we shall be always with the Lord." II. Tim. iv. 7, 8, "I have maintained the good contest, I have finished the race, I have guarded the faith; it remains that there is laid up for me the crown of righteousness, which the Lord, the righteous Judge will give me in that day, and not only to me, but also to all those who have loved His appearing." I Pet. i. 6, 7, "In which be you glad though now for a little while (since it is necessary,) you are distressed by various trials, so that the proof of your faith being much more precious than that gold which perishes, though proved by fire, may be found to praise and glory and honor at the revelation of Jesus Christ;" iv. 12, 13, "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing were befalling you, but as you partake of the sufferings of the Anointed One, rejoice, so that at the revelation of His glory, you may rejoice exceedingly;" v. 4, "And when the Christ Shepherd is manifested, you will obtain the unfading crown of glory. Rev. xi. 18, "And Thy wrath came, and the appointed time of the dead to be judged, and to give the reward to Thy servants the prophets, and to the saints, and to those who fear Thy name, the little and the great, and to destroy those who destroy the earth;" xx. 4, "Those

who had been beheaded because of the testimony of Jesus and because of the word of God . . . they lived and reigned with the Anointed One the thousand years; verse 6, "Blessed and holy is he who has a portion in the first resurrection; over these second death has no authority, but they shall be priests of God and of the Anointed One and shall reign with Him a thousand years. John v. 28, 29, "An hour comes in which all those in the tombs will hear His voice and will come forth; those having done good things to a resurrection of life;" vi. 39, 40, "And this is the will of Him who sent Me that I may lose nothing of all that He has given Me, but may raise it up at the last day. For this is the will of Him who sent Me that every one seeing the Son and believing into Him, may have *aionian* life, and I will raise him up at the last day." Dan. xii. 13.

Confirming testimonies: Said Justin Martyr, A. D. 150 in his dialogue with Trypho, cxxx., "Moreover I pointed out to you that some who are called Christians, but are godless, impious heretics, and teach doctrines that are in every way blasphemous, atheistical and foolish. . . . For if you have fallen in with some who are called Christians, but who do not admit this, and venture to blaspheme the God of Abraham and the God of Isaac and the God of Jacob, who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven, do not imagine that they are Christians. . . ." Said Bishop Jeremy Taylor, "That is a plain departure from antiquity, which was determined by the council of Florence (1437), that the souls of the pious, being purified, are immediately at death received into heaven, and behold the triune God just as He is; for those who please to try may see it dogmatically resolved to the contrary by Justin Martyr, Trendus, Origen, Chrysostom, Theodoret, etc."

Said Calvin, "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before their head, the order of things would be inverted and preposterous; but we shall follow our Prince then, when He shall come in the glory of His Father, and sit upon the throne of His majesty. The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period." Said Tyndale, the translator of the Bible, to More the Roman Catholic, "Ye, in putting departed souls in heaven, hell or purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know, when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls ever live; and the Pope joineth the spiritual doctrines of Christ and the fleshly doctrine of the philosophers together—things so contrary that they cannot agree. . . . Again, if the souls be in heaven, tell me why they be not in as good

a case as the angels be? and then what cause is there of a resurrection?"

Said John Wesley in a sermon on Luke xvi. 31: "It is indeed very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God." Dr. Macnight says, "The apostles' doctrine that believers are all rewarded together, and at the same time, is agreeable to Christ's declaration, who told His disciples that they were not to come to the place He was going away to prepare for them till He returned from heaven."

Says Dr. A. J. Gordon in *Ecce Venit*, "How deplorably, therefore, do they lower the standard of redemption who fix our anticipations upon our departures through the gates of the grave, instead of lifting them to Christ's return through the gates of glory. If we make Death our hope, let us not be surprized, if others learn to make him their hero. . . . Pagan philosophy infused its own notions of a future life into ecclesiastical theology. It deftly substituted the Platonic doctrine of the immortality of the soul for the Christian doctrine of the resurrection of the body. In harmony with this change came the notion of judgment being administered immediately after death, in the disembodied state, instead of being reserved till the coming of the Lord and the raising of the dead—a conception as characteristic of all heathen religions as it is foreign to the testimony of both the Old Testament and the New. . . . With such a vision before our eyes (the translation of Enoch, Elijah and Christ), we should cease talking of the immortality of the soul, as though we knew not that God has provided some better things for us. It is a lamentable apostacy from Paulism to Platonism to substitute the hope of being unclothed for that of being clothed upon. Let philosophers dream of a naked immortality as man's highest state in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. Therefore the conception of the body as the spirit's clay and prison-house should find no place in a Christian eschatology. . . . That unseemly snatching for a crown of life, which characterises the latest improved eschatology—the theory that every man rises from the dead as soon as the breath is out of the body—has no foundation in Scripture."

Says Adam Clarke on I. Cor. xv.: "One remark I cannot help making. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of Christ to diligence and obedience and cheerfulness through it! There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching, which is treated with more neglect."

THE CHRISTIAN ALLIANCE

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WE ARE LOOKING FORWARD to the amalgamation of the Christian and Missionary Alliance as soon as the necessary legislation can be passed by the Legislature at Albany, immediately after the beginning of the new year. We are anticipating this action by consolidating already our executive officers, and before the close of the winter every department of the work will be in good working order, and in a condition of efficiency, with a proper head to each department, with whom communications can be carried on without delay. Meanwhile we announce that all communications respecting State and local organizations and all matters pertaining to the home organization of the work, may be addressed either to Mr. Simpson, 692 Eighth Avenue, or to the Secretary of the Organization Department, 319, West 42nd Street, New York. All communications respecting evangelistic work at home and the Training School for Home Workers should be addressed to Rev. H. Wilson, D.D., Superintendent of Evangelistic Department. All matters relating to the appointment of missionaries, and all applications from candidates should be addressed to Rev. A. E. Funk, Superintendent of the Missionary Appointments; post office address, 690 Eighth Avenue, New York. All communications respecting the Missionary Training Institute and the admission of students should be addressed to Mr. Funk, Secretary of the Institute, at the same address. Missionary contributions should be sent to David Crear, Treasurer, 237 West 105th Street, or Mrs. A. B. Simpson, Financial Secretary, 692 Eighth Avenue, New York.

WE ARE GLAD TO ANNOUNCE that the CHRISTIAN ALLIANCE AND MISSIONARY WEEKLY will, we trust, be greatly improved in the year 1897. We are making arrangements for a very strong staff of

regular contributors both at home and abroad. A number of our leading writers on religious themes will give us regular papers, and in all foreign countries we propose having a regular representative and correspondent, so that the paper will be crowded with the latest and most interesting information from all parts of the world and all departments of Christian work. We are arranging so to improve our type that we shall be able to crowd more matter into our pages. The illustrations will be superior in every way, and with God's blessing and help we trust to make the paper the most attractive as well as helpful channel of Christian thought and fellowship in the country.

WE CALL ATTENTION to the extraordinary offer to be found upon our advertising pages for new subscribers or renewals. We are offering the largest size of Bagster Bible, or the choice of an International Teachers' Bible with its superb improvements, for two dollars, including a subscription to the paper for one year. We are making the extraordinary offer of an Oxford Bible in handsome binding, worth at retail about five dollars, for the sum of three dollars, including a one year subscription to the ALLIANCE. The only reason that we are able to make these offers is through special arrangements with the wholesale dealers, by which we can give our readers advantages which they could never obtain directly. Having been enabled with God's blessing and a great deal of hard work to bring the paper to a financial basis, where it is self-supporting, we will now seek to extend its circulation and its blessed influence as widely as possible, and at the lowest possible rate. We thank our readers for their cordial help in this undertaking, and we are expecting still more generous responses in the next few weeks. We are also offering the ALLIANCE to clubs of ten at the extremely low price of one dollar each, and giving in addition a premium worth, at least, a dollar to the person who sends us a club. Our friends will understand that we are really doing this at some financial risk to extend the circulation of the paper among strangers, and we need scarcely say that our own regular subscribers, who know that the paper is worth more than even the full subscription price, will not try to take undue advantage of this offer by asking us to let them join clubs three or four months in the future, when their present subscription shall have expired. This is out of the question. If at that time they can form a club or join a club then being formed, they will have a right to avail themselves of the lower rate, but they cannot ask us now to cut our price down to practically below cost for them, and then wait several months until their present term has expired. We still hope that the great body of our regular subscribers will have a pride in helping to sustain the paper by their own generous subscriptions, and will endeavor to do what they can to extend it

among the multitudes who can easily be persuaded to take it at the extremely low price of one dollar a year.

There are always many persons in humble circumstances who cannot even afford to pay this, and for the ensuing year we will therefore send the *ALLIANCE* for one dollar to any person whose name may be sent to us with this object; or we will select the names from our own list of excellent persons in such circumstances with whom we are acquainted, and who, during the hard times, have had to discontinue the paper.

We are issuing a large edition of our Christmas and New Year's numbers, and any persons who send orders for special copies for distribution can have a reasonable number if they send their orders on postal cards immediately.

WE AGAIN CALL ATTENTION to the Convocation already called for the holiday week, December 24th to January 3rd, in commemoration of the nineteenth hundredth anniversary of our Saviour's birth. Most encouraging letters have been received from leading ministers and representative workers in various parts of the country expressing their deep gratification at the proposed meeting and their perfect sympathy with its objects. We are expecting a meeting of unusual importance and interest. We publish elsewhere the programme of the subjects to be considered and we are sure that the very announcement of these themes is in itself a message and inspiration. All who desire accommodations should write immediately to any of our homes, or to the Secretary of the Convention, 690 Eighth Avenue, New York.

THE EVANGELIZATION OF SOUTH AMERICA is being pressed upon our attention at this time with profound interest, and we believe that God is emphasizing the call both by His Holy Spirit and His co-operating Providence. Our dear brother, Mr. Olsson, is visiting the various training institutes and seminaries with a view to finding suitable candidates and workers for this great field. He is meeting with much encouragement and he hopes to be able to leave this country early in the winter with a small force of pioneers with a view to starting work in a number of the most neglected centres of the South American republics. All persons who feel called to this field should immediately communicate with our Missionary Board, or with Mr. Emilio Olsson, 690 Eighth Avenue, New York.

THE EVANGELISTIC SERVICES which Mr. Moody has been holding, are just closing in this city, and he is about to open similar meetings in Boston. His work has been greatly blessed in New York and the meetings will be continued after his departure in the hands of others. Dr. Pierson's services in the Gospel Tabernacle and the American Theatre are

continued with increasing power and numbers in attendance. Altogether a wave of deep, strong, spiritual influence is rising higher and higher as the year hastens to its close.

THE OPENING OF CONGRESS and the message of the President of the United States, have been the most important public events for the past week. Mr. Cleveland's message is a strong executive state paper and the questions that it has raised along with discussions of public affairs in Congress, are likely to occupy the attention of the people with much interest and may lead to important issues. The relations between the United States and Spain are still critical, and the Cuban question is not likely to end without still further complications. The hearts of the American people are very strongly with the Cuban patriots in their struggle for freedom, and we believe that many prayers are ascending to God for the outcome of this cruel struggle that will open that beautiful island to the gospel of Christ, and the blessing of God in coming years.

We have reason to hope that the situation in Turkey is at length really hopeful, and that an understanding has been reached by which the powers of Europe are to go in concert for the production of liberty of the Armenians, and the suppression of the infamous oppressor and assassin who has so long laughed at European diplomacy and outraged justice and humanity by his bloody and unparalleled crimes.

WE HAVE RECEIVED from some of our friends a number of clippings from *Zion's Herald*, published in Boston, and containing a very unkind and uncandid criticism of our missionary work. So many things are written and said in the religious press that we have never taken the trouble to answer, that we usually overlook them unless some kind friend, as in the present instance, takes the trouble to send them to us. We wish to say that the statements in these articles are misleading, and many of them utterly false so far as they respect the work of the Alliance, and in a future number we shall refer more particularly to these misrepresentations. Meanwhile our friends may rest assured that none of the unkind insinuations published in these papers are worthy of their serious consideration. The ridiculous statement that our business agents in England had said that our missionaries *en route* to their fields were a disgrace to their profession, bears on its own face its contradiction. No business firm representing a society like the Alliance could be so absurd as to make such a statement and still claim with any show of honor to represent us and our work. These blows are the love tokens of our Lord, coming, by His permission, from the other direction and if the play upon the words may be permitted, they blow on instead of blowing out the holy flame which God is kindling around the world

CHRISTIAN WORK.

Berachah Orphanage.

WE cull from the yearly report of this work a few interesting facts;—

THE OBJECT AND ORIGIN OF THIS HOME.

In this cut you see the children in their happiness and glee, as we often see them, and wish you could also.

The home is located at present, at College Point, Long Island, New York, about half an hour's ride from this city. The name "Berachah" signifies "the valley of blessing," and it has been a place of

But He has promised to forgive, to rule and over-rule, and supply our needs.

The workers also have not received last year what we formerly gave them. We generally received from the Lord to provide about \$10 00 per month, but this last year they only received about \$6.00 per month, and they trust the Lord without a murmur about it, and are satisfied; yet we count on their having what belongs to them. We buy all our provisions and clothing for cash, as the Lord provides. So far as we know, surely, the Lord reigns and plans. I know nothing but to live moment by moment.

I used to cling to the children and to the good workers, to keep them, and often felt we could not do without them; but now I can truly say, Go or stay. If He needs them somewhere else, we want to let them go, to the praise of His glory. It means



BERACHAH ORPHANAGE.

real blessings, such as come from sore trials to the flesh, yet they press you into God and His blessings.

The work is one of faith and trust in God, who knoweth all our needs, and supplies according to our faith and His love, for every department of the work. The past year has been one of peculiar trials in many ways. We have some bills unpaid which accumulated through the alterations and repairs that we had to make a year ago, and which cost more than we had expected; this has been continually held up before God, and we are waiting on the Father of the fatherless to settle up with us.

And the interest on the mortgage has not been met. These two things are a very peculiar pressure, and we need your faith and prayers to unite with ours for the Lord to deliver soon. I feel like saying as George Müller did a few years ago in his report, when under a very trying pressure, that should the heart and hand of the Lord not be pleased to deliver the work soon in this matter, I would rather take steps to have a smaller work, and owe no man anything, and keep free.

Perhaps we got ahead of the Lord somewhere.

to walk with God, and let Him have the right of way. The Lord rules.

The Home is for both sexes. The number of children admitted since the Home opened, Sept. 14th, 1886, to Sept. 30th, 1896, is 145. The number of children admitted during the past year is 12 boys and 8 girls. Also the same number were released during the year. The present number in the Home is 30 boys and 26 girls.

We have had a good many of our children with us eight years already, and it is a real home to them still. Some of them, who have left, still come back, calling it their home. We could mention much of God's love and care for those grown-up ones who are out in service that would touch hearts, but we must leave them to God till some day, when all things will be revealed, and we will rejoice all the more for not knowing here below.

Pray with us that the best may be done for those children for spirit, soul and body. It is a work of faith for them indeed. MRS. O S SCHULTZ.

The children had their Thanksgiving service at the Gospel Tabernacle, and they spoke and sang most blessedly of the love of Jesus.



Junior Missionary Alliance.

BY MISS BESSIE WHITE.

CARACAS, SOUTH AMERICA

Dear Children :—

You would like to have fruit fresh from the trees, and flowers all the year round, and see humming birds and butterflies hard at work in their search for honey in the flower's storehouses, both summer and winter? Well, if this is so, you ask your papa and mamma to take you to make us a visit to Venezuela. But wait a minute. Though there is such nice bright sunshine here, I am afraid the sunshine would enable you to see things that would make you very sad, and what makes Jesus and those who know Him very sad too.

These poor little children are taught that Jesus did not die so that God who is just might be able to freely forgive us, but only died to help us save ourselves, and show us how patient He was. The people who told me this looked so very sad as they said it. Do you wonder? Oh, no. The little boys and girls look very sad when they are going to die, because they think they will have to go to a place of burning and suffering when they die. They are taught to call this place purgatory, and that the flames there devouring them will cleanse them better than could Jesus' blood, and some day make them fit to go to heaven.

A little boy who died here some months ago, knew that Jesus, the great Truth-teller, never said this. He knew that faith in the loving Friend who suffered punishment of death instead of him, and letting this Friend cleanse the sinner with His precious blood, was what had already cleansed him from all sin. And so the days that he was sick, and until he died, he kept singing hymns of thanks to Jesus for having died for him.

I wonder would you be frightened, any of you, if you were here and felt an earthquake. Sometimes there are a good many, and the city of Caracas, which is the capital, was once destroyed by an earthquake, but now it is all built up again. Well, this little boy was not afraid of an earthquake, for it used to make him think Jesus was coming. And that made him so happy. Now he is with Jesus, and the mother, and father, and brothers, and sisters, comfort one another by reading from the Bible about where he is, and about the loving Lord Jesus, and the Heavenly Father who have him with them. How rich you are, dear

children, knowing a real, living and powerful Lord Jesus, the Saviour. Just ask Him ever so many kind, wonderful things for yourselves, and other people, and, above all, to forgive you your sins, and to come quickly. Be sure to ask Him, too, for His great loving Holy Spirit. You will find out for yourselves then, through praying to Him, how He is able to do everything good and wise.

The little children here with their parents kneel down to a little wax baby Jesus, covered over with a glass shade to keep the dust and flies off. The wax image is put in a sheltered niche to prevent the sun melting it. It never speaks. It never thanks them, for the flowers, nor the presents. It never grows any bigger, nor does them any good. Little children, will you pray that God's Holy Spirit will teach these people to seek and find the risen, saving Jesus? They direct their prayers, some of them, to the images, and others to the Virgin and saints, and are always asking them to get some one dear to them out of the burning purgatory. Pray for these poor creatures.

An Incident.

A VERY precious incident occurred at Troy, N. Y. at one of the recent meetings held by Miss Carrie Bates. A friend writes us saying :

"Quite a touching incident occurred in our Sunday School. In Miss Bates' discourse she had mentioned the fact that the children in India were delighted with colored pictures. As soon as she closed, a little child went to her with some Scripture cards received in our schools, and requested her to give them to children in India. Then one after another followed, giving up their cards which they really prized, and their papers, for the heathen children. During the afternoon service these children returned, each one with all the picture cards they had carefully laid aside as their little treasures, and as soon as the services closed (some of them waiting nearly two hours) they brought their treasures forward for the heathen children. One little boy gave two cents, saying "Spend that for the heathen children." This was all spontaneous on the part of the children.

Again in the evening at the church, these children came with hands filled with picture cards, etc., for Miss Bates to carry to the heathen.

We believe a real missionary spirit was awakened in the hearts of these children that will never die out.

Miss Bates spoke in the power of the Spirit to the children in the Sunday School, then at our public service in the afternoon in Four-fold Gospel Chapel and in the evening in Grace M. E. Church.

She was certainly used of God in arousing the people to a deeper interest than ever before in the subject of missions.

YOUNG PEOPLE.

Jesus and Young Men.

IT was the very enthusiasm that constituted the first attraction of Jesus. His kingdom was to do away with artificial distinctions, to embrace all kinds of people, to bring every wrong to an end, to award the crown to goodness alone. His followers were to make a heartening exchange—to surrender material riches and receive spiritual riches. There was nothing prosaic or mercenary, nothing systematic or theological in the enterprise of Jesus. It was a poem of religion, an epic of philanthropy. Upon the solid classes whose blood was cooling, whose thought was crystalized, whose fortunes were won, whose habits were fixed, Jesus could make no impression. Following Jesus meant high spirit, and that had died down to gray ashes on the cold hearthstone of worldly hearts; it meant risk, which is abhorrent to people with an assured capital, either in money or reputation. But those are the very arguments that ever arrest and win brave souls. There is an age when the love of danger is in a man's blood, and he is ready to woo hardship as a bride. It is the iron age of life, and Jesus' austere faith is its answer; it is the romantic age, and Jesus' kingdom is a devout imagination. The conditions of Jesus' service are strenuous exertion and unflinching moral courage; its trials are the opposition of the world and the battle with sin. Its conditions to a manly soul are invitations, its trials promises.

Jesus also makes an appeal to all that is best in a young man because He is real. It is a mistake to suppose that thinking men can ever be indifferent to religion; they are more likely to be searching for it beneath appearances as for fine gold. Below thirty we loath forms; we despise cant; but we are the first at that age to honor character, to admit the force of life. What must it have been, after years of the rabbis, with their weak, empty, dry-as-dust doctrine, to have seen Jesus look at the congregation, and to have heard Him speak of life! It would be as if a breeze from the Sea of Galilee had swept through the synagogue; as if an electric shock had been given to the hearers.

This is the perpetual surprise of Jesus. He is ever appearing suddenly before men—sick of the command to do this or that, to believe this or that, and delivering His one message: "What you want is life in mind and heart—life to give power and joy. Religion is not morality nor doctrine; it overflows all such narrow boundaries; it is life. Begin to live at once, there is your place, by hearing My call and obeying it. You have existed for yourself; now forget and deny self and live for others. This is My cross—accept it, carry it, rejoice in it. The moment you lift it, you will feel the exhilaration of life; and the longer you carry it, you will have 'life the more abundantly.'" This is the gospel Jesus preached ever, and if any man has ears to hear, it ought to be a young man.—*From a sermon by Rev. John Watson (Ian Maclaren)*

WOMAN'S WORK.

She Never Said "No" to the Lord.

SPEAKING at Jabalpur to the members of the Bombay Woman's Missionary Conference of the M. E. Church, Mrs. Mary C. Ninde gave the following interesting reminiscence:—

When I was cleansed, I promised the Lord I would do whatever He asked, and since then I have never said "No" to the Lord. I wouldn't have had this trip had I not obeyed the Lord. When the W. F. N. S. was in its infancy, I had a large Bible class and other church work, which was my delight, but when a telegram was received, asking me to give the annual address at the General Executive to be held in St. Louis, I was overwhelmed with a sense of insufficiency. Then, too, I had nothing fit to wear. My bonnet was old (the one I have on now I've worn for fourteen years), my dress was short and old fashioned and I was painfully conscious that my feet showed. But there was my promise to the Lord, and, after prayer, I sent a telegram, saying I would be there, and in two hours I took the train. Arriving at St. Louis, I found they had arranged for me to stay at the home of Mrs. Clinton B. Fiske, one of the wealthiest and most fashionable ladies in the church, but I managed to be sent to a place where I would be less embarrassed. Well, after lunch, I went to my room, telling my hostess not to disturb me if I did not come to dinner as I must prepare my address.

I humbled myself before the Lord. I told Him I had nothing of myself. I told Him how the ladies were expecting so much, and I didn't want them to feel that they had spent fifty dollars to bring me there, in vain. Long I pleaded for God's message. At last the Lord gave me such a vision of the heathen in their lost condition and the professing Christians spending their money on fine churches, elegant homes and luxuries of all kinds, that I arose from my knees and soon had my address prepared, and was ready for dinner.

As I spoke that night, the Holy Spirit burned the message into the hearts of the people. I soon forgot all about my old bonnet, my short dress and my feet. I forgot the doctors of divinity and Mrs. Clinton B. Fiske, and instead of fifty dollars the Lord gave me a collection of five hundred dollars.

The pastor said to me afterward, "When you appeared on the platform, I said to myself, 'What can that little woman with that old-fashioned bonnet and dress do?' But when you got to speaking, I forgot all about everything and didn't know whether you had a fine dress on or not."

THE present circumstance, which presses so hard against you (if surrendered to Christ), is the best shaped tool in the Father's hands to chisel you for eternity. Trust Him then. Do not push away the instrument, lest you lose also its work.

Written for THE CHRISTIAN ALLIANCE.

Who Will Work in the Vineyard.

BY COURTLANDT COLUMBUS JACKSON.

Wanting workmen in the vineyard of the
Master, thousands more!
Hands to gather ripened clusters, and the
fruit away to store,
Or to sow and plant, to gather in the years
that are to come,
Work for thousands! Work for thousands!
There is now abundant room.
In My vineyard, in My vineyard, come and
work, doth Jesus call;
Life is short! death's coming, Christian!
Have you never moved at all?

Lo! the whole earth is Christ's vineyard,
there is work in every land
Where sins millions are in darkness, under
Satan's vile command.
Oh, for Christ take light from heaven!
Light men's way to Christ their Friend!
Rid their souls from Satan's thralldom,
Work! the call of Christ attend,
Kingdom of the Lord and Saviour, to ad-
vance gives work for all,
Is there any Christian idle, heeding not the
Saviour's call?

Napkins should not cover talents, buried
they should never be?
Talents used for the Redeemer, they are
only loaned to thee,
Hide them not, but e'er employ them, for
the Master every day—
Every day seek to lead sinners, to the light,
the truth, the way;
Vineyard work is bringing sinners to the
blessed Lord of all.
Is there any Christian idle, heeding not the
Saviour's call?

Need and sin are all around you, Christian!
seek Christ's work to do!
Every day work for the Master! Hear Him!
How He calleth you.
You can feed the lambs, teach children on
the holy Sabbath day,
Aid men to secure salvation, with and for
them you can pray,
Rest no day without some labor for the
blessed Lord of all,
Dare not to be idle, Christian, disobeying
Jesus' call.
Sept., 2d, 1896.

Fear Thou Not.

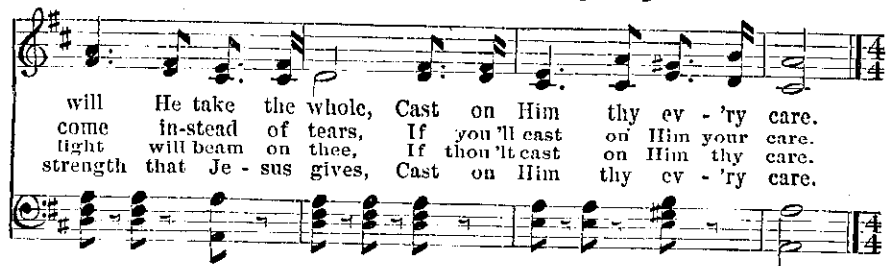
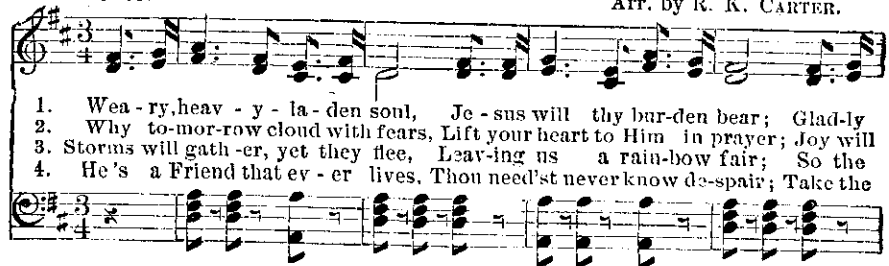
"Fear thou not; for I am with thee; be not
dismayed; for I am thy God; I will strength-
en thee; yea, I will help thee; yea, I will up-
hold thee with the right hand of y right-
eousness."—Isaiah xli. 15.

"Fear thou not, for I am with thee!"
'Tis my Saviour's voice I hear.
I will never, never leave thee,
Pilgrim child, in desert drear."

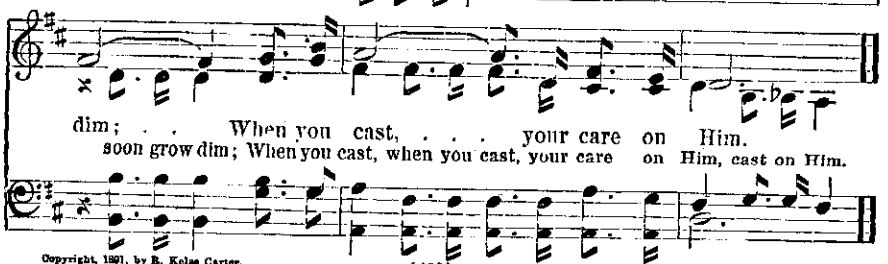
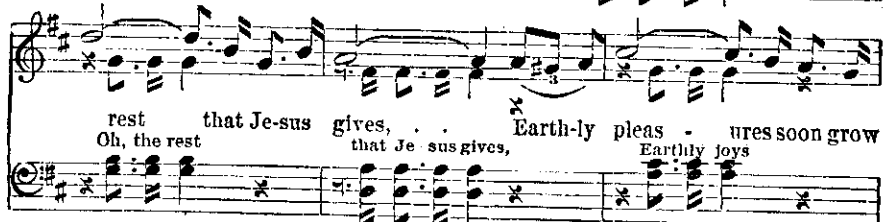
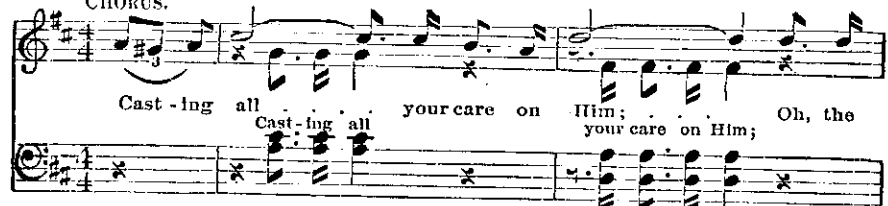
TRIAL AND COMFORT.]

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Weary, Heavy-Laden Soul.

W. M.
DUETT.W. MACOMBER.
Arr. by R. K. CARTER.

CHORUS.



Copyright, 1901, by R. K. Carter.

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Reprinted by request.

"Fear thou not; for I am with thee;
Will uphold with my right hand;
Bear thee safely in all trouble,
Lift thee up, and thou shalt stand."

"Fear thou not, for I am with thee,
In the strange and surging flood,
I am with thee; will deliver,
Ruling all things for thy good."

Dwelling 'neath thy Saviour's shadow,
Can'st thou ever be dismayed?
E'en though passing through deep waters,
Thou can'st never be afraid.

Pilgrim, fear not, He is with thee,
In thy tribulation hour;
Call upon Him; He'll deliver,
Thou shalt glorify His power!
EMILY C. PETERSON.

SABBATH SCHOOL

Lesson for December 13, 1896.

BY REV. W. H. WALKER, BATH ON HUDSON, N. Y.

REVIEW FOURTH QUARTER.

LESSON I. I. Kings i. 28-30.

Who was Bathsheba? What was David's resolve before the Lord, and his promise to Bathsheba? Who was Zadok, Nathan, Benaiah. And what was David's message to them? Describe the anointing of Saul.

LESSON II. I. Kings iii. 5-15.

How did God appear to Solomon, where, and what did He say unto him? What was Solomon's choice, what did it secure to him, and how did his choice affect the Lord? What conditions did God impose upon Solomon, and what promises did He make to him?

LESSON III. I. Kings iv. 25-34.

What was the condition of things in Judah during Solomon's reign. Describe Solomon's riches, and his writings. What special subjects did he write upon? What was the effect of Solomon's wisdom upon the nations?

LESSON IV. Prov. i. 1-19.

What is a proverb? What is wisdom? What is the portrait of a wise man? What are the fatherly counsels given in this lesson? Describe the way of the wicked.

LESSON V. I. Kings v. 1-12.

What was the action of Hiram on the accession of Solomon, and what were its ground and practical manifestations? Why could not David build the temple? What was the arrangement between Hiram and Solomon?

LESSON VI. I. Kings viii. 54-63.

What was Solomon's prayer at the dedication of the temple? What was Solomon's sacrifice at the dedication of the temple? Describe the dedication of the temple.

LESSON VII. I. Kings ix. 1-9.

What was the effect of the dedication of the temple? What was the appearance of God to Solomon in Gibeon? What promise did God make to Solomon? What warnings did He give?

LESSON VIII. Prov. iii. 17.

What are the results of obedience as promised in this lesson? What is the blessedness connected with wisdom?

LESSON IX. I. Kings x. 1-10.

What brought the queen of Sheba to

Solomon? Where did she come from? Describe her journey, her reception, and the results upon her. What are the New Testament lessons to us?

LESSON X. I. Kings xi. 4-13.

What was the secret of Solomon's failure? What were some of the particulars in which he failed? What was the penalty of his failure, and how did God manifest grace to him in it?

LESSON XI. Prov. xxiii. 15-25.

What are the warnings of this lesson against, specially? How do men become drunkards, and what are some of the results of it? What should be our attitude toward the truth?

LESSON XII. Matt. ii. 1-12.

Where was Christ born? Who were the wise men and what was the effect of their visit to Jerusalem?

What was the action of Herod, the wise men, and the scribes of the nation? What are the objects contemplated by God in the birth of Jesus? What are some of the practical lessons?



AT HOME.

CONVENTIONS—IN PHILADELPHIA AND READING, PA.—The eighth annual convention of the Philadelphia Auxiliary was held in the Beth Eden Church, November 15 to 18. Among the workers were Revs. A. B. Simpson, Stephen Merritt, A. E. Funk, F. W. Farr, Mrs. Abbie C. Morrow, Miss Shepard, of New York; Rev. T. P. S. Wilson, of Williamsport; Rev. I. D. Bowman and Rev. Frederick Reel and other workers, of Philadelphia, assisted Mr. Senft in arranging for and making the convention a success, under the guidance of the blessed Spirit.

The first day of the convention was one of great power and was largely attended. From that date many marked the time of entering into the fullness of their inheritance. Bro. Merritt, Mrs. Morrow, Miss Shepard and Bro. Farr were the vessels used by the Spirit to convey the living streams to thirsty hearts, in prayer, preaching, witnessing and song. It was with reluctance that a number left the hallowed place at about eleven o'clock at night, as Bro. Merritt led them into the Spirit's fullness.

One of the most inspiring features of the convention was the "Rescue Mission" rally Tuesday afternoon and evening, under the direction of William Raws, of the Whosoever Mission of Germantown. Thrilling reports were given from nearly all the missions in the city.

Mr. Simpson came for the closing day, which marked a growth in the attendance and in the consummation of blessing of the

four days of sitting at the feet of Jesus, and hearing the gracious words that fell from His lips, imparting new faith and courage to go forth into another year of exploits worthy of our Leader and soon to be our King.

THE READING CONVENTION began Tuesday afternoon of the same week, some of the workers going from Philadelphia before the latter convention closed. The workers at Reading were Mr. Simpson, Mr. Funk, Mrs. Morrow, from New York; Rev. W. F. Cranston, of Harrisburg; Mr. Wilson, Mr. and Mrs. Senft, and several ministers of Reading, who took an active part in arranging for the meetings. Among these were Rev. Mr. Bruener and Rev. Mr. Von Neida.

The first part of the convention was held in Zion's U. B. Church, which proved too small for the eager crowds to hear the captivating truths, so that the closing day was held in the Memorial Evangelical Church, which was filled with an earnest company of people. Mr. Simpson spoke in the morning on Divine healing by request, and in the afternoon on the Holy Spirit and missions.

In the evening addresses were made by Mr. and Mrs. Senft and Mr. Wilson, which brought a throng to the altar, where hearts were searched and filled by the Spirit of the living Christ. At a late hour an organization of the Alliance was effected, with Rev. J. H. VonNieda as president, and a strong band of co-workers, with very encouraging prospects for a glorious work in that staunch city of about eighty thousand.

Quite a number of the ministers of the city and surrounding country attended the meetings and were much interested and impressed with the spirit and results of this first convention, from which it is expected much good will come to the cause of Christ in that portion of the State. A WITNESS.

INDIANAPOLIS.—AFTER REV. DEAN PRICK was here in September our Alliance Band decided to regularly hold an all-day meeting the first Friday in each month, and we held our first meeting in October in Rev. E. L. Wimmer's M. E. Church in the eastern part of our city. It was a very precious meeting. Rev. Mr. Wimmer and his good wife having fully accepted the four-fold gospel, their home and church are open for Alliance meetings.

The attendance was good, and a number who had not attended any Alliance meetings until these, expressed themselves pleased and blessed. Some came forward in the evening, expressing a desire for the infilling of the Holy Spirit.

On Friday, the 6th of this month, we held our second all-day meeting in the East Washington Street Presbyterian Church in the eastern part of our city, but several squares nearer its centre. Our brother and sister, Rev. G. N. Eldridge and wife, of Anderson, Indiana, were with us, and we had a precious good time. The Holy Spirit was present.

Brother and Sister Eldridge arrived about 10 o'clock. Brother Eldridge spoke on "Christian Alertness, or A Ready Disciple," and in the afternoon on "The Coming of Christ." In the evening he spoke on "The Temple of the Living God." Sister Eldridge

spoke on "The Coming of Christ" during the afternoon, also gave us a talk on Divine healing, giving her own experience, greatly interesting some who had no belief or sympathy on that line. In the evening she spoke on "Consecration." Two persons were anointed for healing in the evening.

God most blessedly used Mr. and Mrs. Eldridge during the meetings, and a number of persons that heretofore had no sympathy for the four fold gospel were touched and expressed themselves as being greatly benefited by being present. We propose having another meeting the first Friday in December. Our Alliance Band meets regularly each week on Friday evening at the "Door of Hope," 87 North Alabama street. The "Door of Hope" officials are very kind to let us have the use of their parlor to meet in.

We hope the day is not distant when the State of Indiana will be dotted over with Alliance Bands, and Indianapolis will be a number one headquarters for said Alliance. We would like to have a good supply of the Alliance publications at Indianapolis for our city people, and for the State.

GEO. W. CRANE, Chairman.

A BIBLE FOR EVERY SCHOLAR.—The story of Mary Jones, who in Wales early in this century walked barefooted fifty miles to procure a Bible, and thus called forth the spirit which led to the formation of the British and Foreign Bible Society in London, is well known to the religious world, but not so well known is a somewhat similar incident which occurred in this city during the present year.

The writer has in his possession the name and address of an old man, over seventy years of age, who, desiring to obtain a Bible for his daughter, not knowing any other way of securing it, and having no money to pay car fare, walked three and a half miles to the Bible House, intending to walk both ways, which would have made seven miles. In the latter part of this nineteenth century, in the city of New York, where there are four hundred Protestant churches, nothing like this should ever occur again, and so far as the New York Bible Society is able it is determined to prevent it.

The society desires that every Sunday School scholar in the city of New York, who is able to make a proper use of it, shall have a Bible which shall be his or her own personal property, and while they cannot afford to make this an absolutely free gift, they will furnish to any school or any part of any school in the city Bibles at fifteen, twenty, twenty-five or thirty cents, thus reducing the price much below actual cost.

We believe that lesson papers serve a useful purpose, but is it not true that the Bible in too many instances no longer occupies in the hands and hearts of the scholars the place to which it is entitled, and to which the society desires to restore it?

The undersigned will be pleased to bring samples to any school or teachers' meetings for examination, or to meet any one desiring more complete information.

WILLIAM E. GEER, 66 Bible House,
New York Bible Society.

CORRY, PA.—The work at Corry has taken a forward step recently in repairing the

church building (Congregational) to the amount of several hundred dollars, thus making a very comfortable and commodious place of worship. Rev. S. A. Renicks is the pastor and superintendent of the Alliance work at that place, where there is a membership of 70, in good, wholesome working order. At this writing they are in the midst of a special series of meetings, which are being blessed to many. Evangelist W. F. Meminger, of Tyrone, is assisting.

Re-opening services were held on Sunday, November 15, and among those who took part were Rev. E. D. Whiteside and Mr. W. H. Conley, of Pittsburg, and Evangelist W. F. Meminger, of Tyrone, Pa.

Mr. Renicks has had charge of the work at Corry for two years, and God has greatly blessed the ministry of the Word, not only in that city but in many other places in that section of the State. But he feels pressed out into the evangelistic field, together with his present charge, which was his work prior to settling at Corry, and for which he is admirably fitted, as has been well proved by the seals of the Spirit upon his work. He has a happy way of presenting the truth, and can sing it as well as preach it.

After the first of January, 1897, Mr. Renicks will be open to engagements, and can be addressed at Corry, Pa.

F. H. SENFT, Philadelphia.

ADRIAN, MICH.—Four-fold gospel meetings have been held in this city every Sabbath afternoon during the past ten years, and we have been witnesses of many instances of Divine healing. As usual, we come in the regular order of testing for every promise taken.

While the gospel is held up in all its phases, the coming of our Lord has been the principal theme.

A series of most interesting meetings were held in the M. P. chapel on the 9th, 10th and 11th inst., conducted by Rev. Dean Peck, at the close of which this branch pledged a certain amount of money for foreign missionary work this year, which we shall raise if our faith fail not.

H. M. COLR, President.

WE HEAR FROM OUR FRIENDS IN WILKES-BARRE, PA., that Rev. Mr. McArthur, has been holding cottage meetings in that place. It is as yet unorganized, but about fifteen earnest hearts are in full sympathy with the four fold gospel.

FOR THE ARMENIANS.

Previously acknowledged. . . . \$550 76
Mrs. E. St. Louis 100 00

\$650.76

ABROAD.

South America.—MR. STARK writes from Peru to the *Missionary Review of the World*.

"Perhaps few fully understand the position of the missionary in Peru. The national constitution in its Article IV., declares that 'the nation professes the Roman Catholic religion, the State protects it, and does not permit the public exercise of any other.' There is, however, a clause under Article

IV., which defines public worship and opens a way for the private exercise of it. True, it is ambiguous, but that there is no law against propaganda or private worship was made evident in the case of Rev. F. Penzotti, of the American Bible Society, who was tried for the supposed illegality of worship and propaganda. The trial was carried through all the grades of tribunals, including the Supreme Court of the nation, no law being found under which he could be condemned. This took place in 1890-91. That case settled the fact that there was no law against propaganda or private worship, and now that the Supreme Government of Peru has offered to indemnify us for the outrage we suffered in Cuzco, it is made more evident.

"It has been interesting to notice the effect of the ejection of the missionaries from the ancient capital of the Incas. It has stirred up the public mind on religious subjects more than any other event since the imprisonment of Senior Penzotti; it has opened the eyes of many, as never before, to the abuses of Romanism, and it has led some representatives of the Lower House to consider the advisability of reforming the constitution in favor of liberty of worship. . . . If the fires of Smithfield led to the emancipation of England from papal sway, what shall we say of the eight months' imprisonment of Senior Penzotti in Casa Mata, Callao; the riots in Cocachacra, when two colporteurs were on the eve of being stoned to death; the burning of the Bibles, and narrow escapes of the men from Ayachcho; the ejection of the first two Protestant missionaries from Cuzco; the banishment of a colporteur from Sicuani, and, lastly, the burning of Bibles and expulsion of colporteurs from San Miguel. One by one these steps are destined to break the power of religious tyranny, hasten the downfall of corrupted priestcraft, and are preparing the way for the spread of the glorious gospel.

"Perplexing as the outlook may be, a foundation for the gospel, deep and solid, is being laid, with such a strength that no power shall be able to overthrow. The living, transforming Word of God is being scattered in this idolatrous land. In many homes it is being read, and may we not believe that it will make many wise unto salvation? The more we comprehend the situation the more profoundly are we convinced that Peru's deepest need is not more education or civilization, but living witnesses who will carry the living Word of God into the homes and hearts of the people. Nothing can take its place in uprooting the superstition, the cold indifference, and the widespread infidelity, and in introducing righteousness and peace and justice. If Paul's heart was stirred by seeing the idolatry of Athens, should not ours be stirred by the fact that the whole country, yea, the whole continent, is 'wholly given to idolatry?'"

Russia.—A FEW YEARS AGO Lord Radstock, one of the most gifted and consecrated of all the nobility of England, visited Russia as an evangelist. His ability to preach in French and German enabled him to reach some of the nobility and high officials of Russia. Among the number were

Count Korloff and Col. Pashkoff, both of whom were led into a rapturous Christian experience. They both became flaming evangelists. Col. Pashkoff, who was the adjutant of the Emperor, was soon arrested in his brilliant and auspicious evangelism, and Count Korloff also. Both were wealthy, and both were banished, and are now permitted to visit their estates at stated intervals on the condition that neither will preach while in the Empire. A large number of their converts, called Pashkoffites, are still holding out as happy Christians, but not permitted to spread the good news, only in an esoteric way.

MR. SPEER, of the Presbyterian Board, writes from Odessa:

"The last five days in Russia have given us a new and deep impression of the resources of this empire. One-tenth of its population of 112,967,080, or 1,156,649 men, are in the regular army on a peace footing. On a war footing this army would be doubled. These men are growing in intelligence. In 1882 only nineteen per cent. of the recruits levied for the army were able to read and write. In 1887 the proportion was thirty per cent. The annual revenue is 96,500,000 sterling, or 965,303,066 rubles. The chief source of revenue is the excise on spirits, 242,570,981 rubles (the figures are for the year 1891).

"The army costs annually 228,907,132 rubles. The church receives 11,405,159 rubles, and public instruction 21,868,914 rubles. The railroad system under the control of the government is magnificent. Sections of the road to Odessa, down which troops will be brought to the Black Sea in case of war, are as clean and neat as though kept only for exhibition.

"About one seventh of the land surface of the globe belongs to Russia. When the Spirit of God moves upon the face of this land, so long torpid, but now rousing into life; when the great revolution, which must come in time, shifting the whole national sense of privilege and power, and knighting the toil of the common people, comes; when a true spiritual worship takes the place of the idolatry which now fills the churches and bows before the tinsel and the pictures of the saints; when men see a man behind every human face; when the Bible, which is now scattering far and wide through the nation, brings forth its fruit,—then will Christ have for His kingdom not only the souls here and there, who truly receive Him through the ministry of the Greek Church, but multitudes in Poland and Finland and Russia, the Crimea, the Caucasus, Siberia and Central Asia, and in what other lands in that coming day, God knows, shall be part of this mighty empire."

The Islands.—THE meeting of New Hebrides Synod in June last was an occasion of very great rejoicing. The reports from the various stations were most gratifying. The work of building up and developing Christian character is going on steadily, as is evinced by the large and sustained attendance not only at the Sabbath services, but at prayer meetings and Bible classes. Special mention is made of (1) the growing spirit of

Christian liberality (one district alone contributed during the year over \$500 for mission purposes) (2) the readiness of many of the converts to go to heathen islands, principally as teachers; (3) the large number of accessions to the membership of the church (200 from Tongoa and 85 from Erromanga, where the missionary, Williams, years ago suffered martyrdom at the hands of the heathen, etc., etc.); (4) the large reduction of the stubborn remnant of heathenism hitherto remaining in some islands. Even in Tanna, where the soul of Dr. Paton was so sorely tried for years, and which has ever been a hard spot in the mission, there is evidence of softening of the hearts of the people towards the missionaries. There are now eighteen missionaries and 271 teachers in these islands of the New Hebrides; 9587 pupils are attending school; 1120 natives have, during the past year, renounced their heathenism and joined the Christian party, while the whole number of church membership stands at 2082.

NEXT TO CUBA, the Philippine Islands are the most valuable possession left to Spain. They are a group of about twelve hundred islands, lying south of Formosa, between that island and Borneo. Their aggregate area is about 120,000 square miles, and their population is about seven millions. The islands are extraordinarily fertile, containing forests of ebony, cedar, iron-wood and gum-trees. Oranges, citron, banana, guava, sugar cane are among their products, but their coffee, tobacco and indigo are their largest exports. The people are chiefly negroes of the Papuan type, but there are a large number of *Mestizos*, a race of half-breeds descended from Chinese fathers and negro mothers. Spain has held the islands since the sixteenth century, but has never thoroughly subdued the people. She appears to have been intent on getting revenue from the islands, rather than introducing civilization. The trade has drifted chiefly into the hands of German, English and American traders, and has been extremely profitable. The English trade alone amounts annually to fifteen million dollars. Manila and three other ports are the only places open to foreign trade. Spain exacts a high tariff, and besides, retains in her own hands the monopoly of tobacco and cigars. Roman Catholic missionaries have labored in the islands for over a century and some three millions of the natives were reported to be converts, but even these are only nominally Christian and the large bulk of the people are idolaters. The present trouble appears to have been of Japanese origin. An outlet for her surplus population is indispensable to the Island Empire, and since she has been excluded by the greed of Russia from Corea, she has turned her eyes longingly to the Philippines. With Formosa as a base of operations, Japan has sent colonizers to the islands, who, it is alleged, have fomented discontent among the natives. Nominally the movement aims to establish a republic, but if Japan is really leading it, there is little doubt that annexation and not independence, will be the outcome of success, if it is achieved. Spanish reports compute the insurgent strength at fifteen thousand men and

their own forces scattered over the islands are about twenty thousand.—*Christian Herald*.

THE STATE OF THINGS in Madagascar continues to be very serious for Christian work in that island. With the exception of a few places where order is kept by the presence of French troops, the central portion of the island is overrun with bodies of raiders who are at once anti-foreign and anti-Christian. These bandits are destroying Christian buildings, including in one case even a dispensary and a leper asylum, scattering the congregations, maltreating converts, and even murdering some. The predominant feature of the movement is said to be its intense heathenism. French opinion blames M. Laroché, the Resident, now to be superseded by General Gallieni, for his leniency in dealing with these outlaws, but a disturbed state of the country may usually be expected when a weak government is overthrown by a small body of invaders. We found it easy to overthrow the king of Burmah, but the suppression of disorder in the kingdom was the work of years.

Africa.—THE SISTERS OF NOTRE DAME are represented on the Congo by twelve members, who help the Jesuits in the education of the girls and in the building up of Catholic towns. At Kuango Mission they have about one hundred children under their care. Another female order, the Sisters of Charity of Ghent, works in connection with the Fathers of Ghent. They direct four establishments in the Congo State, at Moanda, Berghe Ste. Marie, Luluaburg and Boma. At Moanda they have 120 boarding pupils, and a Catholic Christian town is being formed, which is expected to contain soon over 100 families. At Luluaburg they have over 300 pupils. Eight Franciscan Sisters from Gooreied, near Antwerp, are about to proceed to Bangala. There will then be 40 Catholic Sisters on the Congo.

China.—A CHINESE CONVERT had learned the secret of taking every difficulty to God in prayer, and expecting a direct answer. His heathen neighbors were collecting a large sum of money to be spent in idol worship to preserve the houses on their street from fire. They asked this Christian to contribute, but he answered that he trusted no more in idols, but only in the living God, and that he felt safe from all danger under His protection. Soon after their expensive ceremony was over, a fire broke out in that very street, and more than a hundred houses were burned to ashes. Still this Christian believed God would answer his prayer and protect his home. Amid the jeers of heathen men he knelt and asked God to show these people that He was able to save from bodily harm, as well as saving souls. The fire came nearer and nearer, until only one house stood between his and the blazing ruins. Just then God sent a sudden change of wind in answer to that prayer of faith. The fire was conquered. Once more God's promise had been fulfilled, "According to your faith be it unto you."

CORRESPONDENCE

China—Miss Galbraith.

WUHU, CHINA.

"The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long."

Dear, dear Homeland Friends:

This has been a most beautiful day. The air has seemed so much more bracing than usual. We have been having some very hot days, and to-day has seemed like a sweet homeland spring relief, and every one has felt accordingly. Somehow it is so easy here to go with the weather, and when it is so sultry and hot, one's ambition seems to flag, and then, when a cooler day comes, every one seems to brace up with it, and the house is noisier, and every one is busy. As this is Saturday, it has been especially so. The ladies' parlor was whitewashed yesterday, and to-day all hands of us have been busy cleansing and settling besides cleaning our rooms.

This afternoon Misses Myers, Catlin and myself went over to the Christian Mission calling, and had a very pleasant time.

This evening is the "social evening," so I have only time to write a little, as I must go down for a little time. To-morrow is Easter, one of the days that remind us all very much of the homeland; but not mournfully—no, indeed! for we realize too fully what it means to have a risen Saviour not only for ourselves, but to bring to these poor darkened souls in this land. Last year it was our Sunday for the service, and we had many flowers and several extra pieces of music. This year the C. I. M. have the service, and we are not to have any difference from any other time.

Yesterday Misses Rhind and Von Gunten went across the river into the region known as Kiang pih (north of the river) for the purpose of preaching and selling books. They have just returned, and report a most blessed time. Several times they talked, telling of God and Christ, for several hours until their throats would give out, and they would have to stop and rest.

Yesterday—Sunday—was a most blessed day. Quite against my own inclination in the morning I felt He did not want me to attend the street service, but would have me stay quietly at home. The reason was explained, when at about eleven o'clock four well dressed women of the better class were announced as having come from the city, and wanting to see K'ang and Kan Siao-tsie—Miss V—and myself. All the ladies but two of the latest arrived and myself were at the service. So I knew then He had kept me at home to meet them. Miss V—had gone to speak to the women in the chapel. It is needless for me to tell you that I had a most precious time with them. Only one had ever heard the story of Jesus' love, and it was indeed a new story to them. I played and sang for them "Jesus loves me," "There is a fountain filled with blood," and "Happy day" in Chinese. They are always interested in the music, and then the

words sung are always a good beginning for a talk with them. They stayed two hours, during which time Miss V—returned and spoke to them. Our names were the only ones of the ladies that they knew, and so we were the ones they asked to see. To-day we expected to go in the street and buy our dishes for Nan-ling, i.e., Miss V—and I were going, but it has been raining hard all day, and so we have had to be content to stay in doors.

Eliza and I went to the street to buy our dishes, etc. Miss Funk went with us "for experience," she said. This is the second time E. and I have done this. Last Fall Mary Parmenter, E. and I bought the dishes for the Wanchi station. It is indeed a funny time we have as we go along with a man carrying our basket for us, and the men shouting at us from the different crockery stands. As we are foreigners they ask us double and thruple what they would ask the Chinese, and there is the talking and bartering with them that is very funny at times, as you see the sly looks they give each other. We don't mean they shall fool us much, and they know it, and when they see that their game is up and we won't take the things unless they come down, they will begin to say among themselves how smart and wise we foreigners "Siao tsies" (young single women) are compared to theirs, and they seem wholly unconscious of the fact that we understand them. Well, we bought our plates and rice and porridge bowls, cups, etc., and returned home just in time for dinner, but almost too tired to eat. It is about two miles into the city where we can buy these things, and then there is no opportunity for sitting and resting a moment while you are purchasing. Miss Funk told me this evening that my box would reach here about the middle of May. I am waiting for it, shall I say patiently? I fear it is almost impatiently. But "all things come to those who wait," so I suppose my box will come along some time.

We are going to Wanchi in the morning.

Wanchi, April 11, 1896. We reached here last night at 9.30, and right glad dear Mary and Ella seemed to see us. They had not seen a foreigner since we left them. We had a high, favorable wind, and so made the distance very quickly, and well it was that we did, for we had a little bit of a boat, so low that when we sat on the floor we could not straighten up in it, and there we sat all day, we two and the woman, with a Chinese cat we were taking up to the girls to help keep off the rats. I needn't try to tell you how hard my back ached, you can guess that. It did seem as if it might take some time to get straightened out again after such a long siege in such small quarters.

The dear women and children here in Wanchi seem so glad to see us again. Last night a little girl across the street, when she heard we had returned, cried, and would not go to sleep until she was permitted to come over and see us. Oh, everything is so dirty here in China, and the cleanest of the people and of everything is very dirty. The streets, the houses, the people, your servants, and all are so filthy and have so little idea of cleanliness that it looks almost impossible sometimes to be able to keep your

little corner of the great large pig-pen clean. And it is only by being very persistent that you succeed.

It is no wonder that pestilence and disease rages so in this land. The people do not seem to have any idea of infection or any of these things. And because of this, one is constantly exposed to disease. Miss Von Gunten and I were fearfully exposed to smallpox five times in two days that we know of while out on the trip, and perhaps as many more times that we knew nothing about. I did not write you this while I was out as I feared some of you might worry and think that by the time you were reading the letter I was ill with the smallpox.

One Sunday while we were out a woman came to the boat to see us, handled our hands and arms and face to see if our flesh was like hers, and then invited us to her home. We went with her, and had been in their one little, dark, close room some time when a little child came toddling up to us just covered with the awful disease, and we then discovered that she had two children there with it, and she was caring for them. We could not pick up and run out frightened, so we just trusted Him to keep us. After a little we left that house and went into another, only to have the woman pick up one of the sick ones and trudge along with us, telling us there was no danger, we would not catch it. When we returned to the boat we definitely took it of God that He would not let us suffer from the exposure. And you see He has most blessedly kept us. Praise His dear name. I know of no more sure place in which to dwell than in the 91st Psalm: "Neither shall any plague come nigh thy dwelling," and our "dwelling" is in God.

HELEN E. GALBRAITH.

Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 252 West 42d Street, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

HEALING.

Pray for:—

Full restoration of eyesight to a dear one in New York State; a sister in Buffalo to be made every whit whole; healing of paralysis for one affected seriously during the last three months, and also for a niece from dropsy; complete healing of paralysis for one in Pennsylvania, salvation of dear ones, and spiritual blessing for another; full restoration to health for a dear sister in West Virginia; physical, spiritual, and financial help for two sisters in Gelatt, Pa; Divine healing of a dear helpless son of a widow in Brooklyn; healing of heart disease, for a dear brother in New Jersey; healing of serious trouble of the eyes for a sister in Somerset, Iowa; healing of consumption for a friend in Iowa, for His service alone; complete healing of one in Toledo, O., of rheumatism, trusting the best she can, needs the

strength of Jesus; Divine strength and His wisdom for one in Muncie, Ind., looking alone to Jesus; complete healing of one in Auburn, N. Y., of serious diseases, for the honor and glory of God; healing of a serious head trouble and other ailments and His fulness for one in Elk City, Kansas; complete deliverance from hay fever, nervousness, and other aggravated troubles in the name of Jesus, the Great Physician, oh, pray; healing of mental trouble, threatening loss of reason, for a needy one in New York City; Divine healing of an unnamed disease in the head of a boy in Wolfboro, N. H., that God may be glorified; complete recovery from consumption, baptism of the Holy Spirit on a church, temporal aid for a working woman; healing of extreme nervousness and debility for one in Alabama—urgent; healing of spinal disease for one in Toronto, Can., and the fullness of Jesus; healing of deafness for one, and spiritual blessing; complete healing, body and soul, for a sister in Pontiac, Mich., asylum; healing of an aged lady, in New York, a great sufferer; complete healing of injury to back and arm, for a sister in Albany, N. Y.; healing of a complication of diseases, and infilling with the Spirit for a sister in Maine; healing of a troublesome affection of the ear for another; healing of one in Houghton, N. Y., perfectly helpless: full restoration of mind to a greatly tempted woman in Pennsylvania; complete healing for a very sick woman in New Jersey; complete healing of a young man in Bloomsburg, Pa.; conversion of a son and wife, sanctification of a mother, physical and spiritual blessing for a dear girl; Divine healing of a serious disease for one in Gansevoort; healing for one in Winchester, Mass., full restoration for two brothers in New Hampshire.

BAPTISM OF THE SPIRIT.

Pray for:—

Healing of deafness and dreadful roaring in the head, for a lady, and Divine opening for an education of an orphan; infilling of the Spirit, removing doubt and difficulty, also healing of deafness, for one in New York city; complete sanctification of a dear one in Fall River, Mass., a baptism of Christ-love; baptism of the Holy Ghost for a dear sister in W. Springfield, Vt., and to be healed, also a son gloriously saved; full sanctification for one in Milton Mills, N. H.

PRAISES.

From Quincy, Mich., for a sister healed of insanity, almost the identical day appointed for prayer. Glory to God!

From Rapid River, Mich., for miraculous healing of a chronic weakness at the hour of united prayer.

From Mt. Storm, West Virginia, for blessed touch of healing for a sufferer, at the same moment dear ones were saved and sanctified, so great was the Spirit's power at this time of united prayer.

From Auburn, Me., for Divine healing of a little son of periodical nervous attacks, in answer to united prayer.

From Wellsville, N. Y., for signal answer to prayer at the hour of uniting with the Friday meeting, New York.

TESTIMONIES

Personal Testimony.

LAST January the Holy Spirit led me to ask the Christian Alliance people to pray for me, and with me. Miss Shepard sent the date for united prayer, and also gave me the verse from Hebrew: "He is faithful that promised."

I had been reading regularly the ALLIANCE paper, finding much therein which sent me anew to the study of the Bible and stimulated me, through reading it, to pray for missions in a larger way, if I may so write, than formerly. I would ask God to bless the workers here and there, and keep them well, spirit, soul and body, as they kept themselves in the love of God. Then there grew up in me a desire to know my Saviour, as the Saviour to all my needs; for I believe in Him as One who had made atonement for all the sins of all God's sinful children. For years I had read how Jesus healed those who called upon Him believingly, and I believed that He is the same Jesus, yesterday, to-day, yea, and forever. Often I had found great blessings coming to my soul, coming with such power that dimly I began to see Him in the fullness of His Saviourly character. Saviour for spirit, soul and body. I had a few friends who were trusting Jesus for salvation from every evil: I noticed they were persons of large spirituality, and often I longed to have a share in this blessed new life they were living.

Prayers were offered for me in the Alliance family: In these I had united to the extent of cleaving to the promise, "He is faithful." . . . Physicians here were advisers, not doctors. I grew very weak physically; spite of all however, I managed to keep going most of the usual time required for doing the work in our little home. I would go down into the basement laundry and work a half hour at a time, speak cheerfully with my neighbors, and then come up stairs and lie down, thanking God for His love and blessing which came to me during the hour, through His Holy Spirit, and the expressed good-will of my neighbors. They all felt sorry to see me so apparently ill while about the work.

One day our minister, a real open-air man in mind and heart, called to see me. I was in great pain, insomuch that I had almost to crawl to the door in answer to the bell. When he asked me how I was getting along, through the joy of the Lord singing in my heart, I was enabled truly to tell him, smilingly through all, "Very well, for all I am in great suffering."

Something the minister said to me then about "a merry heart doeth good like a medicine," comforted me, and has stayed right by, through all these months during which God has been delivering me from all pains incident to the life of the flesh.

Last February the edict of one of Chicago's best and bravest physicians was that my life might end in a few days any week, from

the suffering of my body. Looking back now to that time, realizing how entirely different is my new life from that old standpoint, self, I can but think I did *die*, in the best sense, at the time when the good physicians prophesied that I might. For, all my own faith, hope and expectations, which were founded on the human, have slowly departed. In place of these, joyfully I find Him—the Author and Finisher of Faith. I have been crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live in the Faith of the Son of God, who loved me and gave Himself for me.

"I am going out as one dead; out of self and into the life hid with Christ in God. No aches, no pain, no prostrations, which have their origin in sin. All pleasant, all open, in secret doing nothing; suffering no fear, no harm, no want. Buried with Him through baptism into death, that like as Christ was raised from the dead by the glory of the Father, even we also should live in newness of life." Knowing Him and the power of His resurrection through the fellowship of His sufferings, being made conformable to His death. Not a day passes in which opportunities abundant do not come to me for being hands, or feet, or voice for the Holy Spirit, Christ's Executive until His second coming. It is my consuming desire to forget the things which are behind. Our sins, mistakes, sicknesses, unbeliefs, are not written in His book of remembrance. This is enough for me. Thankfully, to Him, who has saved and is saving me; and to all who have in many ways helped and who still help me, I press forward for the prize. Out of the depths, He is slowly, surely, raising me through the length and breadth of His love, into its measured heights. The Comforter has come. He has come to me. He is revealing to me Jesus. Jesus is showing me the Father. No view of God other than this has ever satisfied my soul. She would cry out, "I want my Father!" Having found Him she is finding the Life more abundant, with blessed equipment for work in His service.

Paul prayed that Christ might be magnified in his body, whether by life or by death. Paul had seen Jesus, the Person. Paul had prayed, "Lord, what wilt Thou have me to do?" and the Lord had shown him fully. Jesus will do the same for us. All who receive Him and obey Him, in time, according to their measure, shall receive the fullness of Christ's blessing.

Sister Reeves in China writes of having been among a band of women, in the regions beyond Macao, who never, until she told them, had heard of Jesus. After she had finished telling the gospel story, one woman, with love lit face, turned to the others and said, "Oh, have I not loved you; I knew there must be such a God as Jesus?" Even so, in this Christian land, saved from my sinful self, reverently and truly I can say, there is such a God as the Bible Jesus. I know Him, and He loves you and me, to the uttermost!. In Him the faithful and true witness.

Faithfully yours,

ELLEN MOFFATT.

Chicago, Ill.

DEC. 24, 1896, TO JAN. 3, 1897.

IN COMMEMORATION OF THE 1900TH ANNIVERSARY OF THE
SAVIOUR'S BIRTH.

Morning, 9.30-10.15—Humiliation and Prayer.
10.30-12.00—Evils to be deplored—Individual Life.
“ “ “—Family Life.

Afternoon, 2.00- 3.00—Praise meeting.
3.00- 4.30—Evils to be deplored—in the Pulpit.
“ “ “in the Church Life.

4.30- 5.00—Inquiry meeting.

Evening, 7.15— —Song Service.
7.45- 9.30—God's call for a Holy People.
The Advent Season of 1896.

Morning, 9.30-10.15—Prayer and Praise for the Advent.
10.30-12.00—The Christ of Old Testament Prophecy.
The Christ of Old Testament Faith.

Afternoon, 2.00- 3.00—Praise meeting.
3.00- 4.30—Christ's Birth as an Event.
The Incarnation, in its spiritual bear-
ings.

Evening, 4.30- —Consecration meeting.
7.15- —Song Service.
7.45- 9.30—Christ as the Christian's Center.

Morning, 9.30-10.15—Praise and Prayer.
 10.30-12.00—Christ in His Passion.
 Christ in His Resurrection.
 Afternoon, 2.00- 3.00—Praise and Testimony meeting.
 3.00- 4.30—Christ in His Ascension.
 Christ in His Intercession.
 Evening, 7.15- —Song Service.
 7.45- 9.30—Christ Administering to the Church.
 Christ Coming Again.

Morning, 9.00—10.00—Praise meeting.
10.30—12.00—Inspiration and Authority of the Bible.
Its Claims upon our Faith and Loyalty.
Afternoon, 2.00—3.00—Children's Meeting.
3.00—4.30—Christ the Living Word.
The Christian a Living Epistle.
Evening, 7.15— —Song Service.
7.45—9.30—Christ the only and All-sufficient Saviour.

Morning, 9.30-10.15—Prayer.
10.30-12.00—Prayer in Jesus' name.
Its Privileges and Possibilities.

Afternoon, 2.00-3.00—Song Service. [Spirit.
3.00-4.30—The Person and Work of the Holy
The Believer as His Temple.

Evening, 7.15—Song Service. [filled Life.
7.45-9.30—Privileges and Possibilities of a Spirit-

Morning, 9.30-10.15—Song Service.
10.30-12.00—Forms and perils of Self-Life.
Self-denial: the Law of Christian Life.
Afternoon, 2.00- 3.00—Praise and Testimony. [tion.
3.00- 4.30—Christ our Example of Self-Abnega-
The Life of Love: its Secret and its
Power.
Evening, 7.15- —Song Service.
7.45- 9.30—Faith and Love as Incentives to Service.
The Martyrs of the Nineteenth Cen-
tury.

Morning, 9.30-10.15—Praise and Testimony.
10.30-12.00—Peculiar perils of the Modern Church.
Secrets of Apostolic Church Life and Power.

Afternoon, 2.00- 3.00—Praise and Testimony.
3.00- 4.30—Neglected Truths and Results.
Neglected Duties and Results.

Evening, 7.15- —Song Service.
7.45- 9.30—Spiritual Awakenings and Movements
of this Century.

Morning, 9.30-10.15—
10.30-12.00—The World's Extremity of Sin and
Need.
The Hopelessness of Human Remedies.

Afternoon, 2.00- 3.00—
3.00- 4.30 —The awful Evils of Modern Society.
The Gospel, the Power and Wisdom of
God.

Evening, 7.15- —
7.45- 9.30—Triumphs of the Gospel at Home and
Abroad.
10.00-12.00—Watch-night Service.

Morning,	9.30-10.15—	The Unoccupied Fields of the World. The Hopeless State of the Heathen World.
	10.00-12.00—	
Afternoon,	2.00- 3.00—	The Inadequacy of Present Missionary Methods. Hindrances to Immediate Evangeliza- tion.
	3.00- 4.30—	
Evening,	7.15- —	Witnesses from the Field.
	7.45- 9.30—	

Morning, 9.30-10.15—
10.30-12.00—The Call to Separation and Self-dedication.

Afternoon, 2.00- 3.00—
3.00- 4.30—Christian Stewardship: its Claims and Privileges.
The Ministry of Money.

Evening, 7.15- —
7.45- 9.30—The Signs of the Times.

Morning, 9.30-10.15—
10.30-12.00—In Trust with the Gospel; in Debt to the
World.
Afternoon, 2.00- 3.00—
3.00- 4.30—The Times we live in.
Their Opportunities, Responsibilities
and Possibilities.
Evening, 7.15- —Praise meeting.
7.45- 9.30—"That God may be All and in All."

Missionaries of the International Missionary Alliance.

AFRICA.

Congo Mission.—Rev. M. H. Reid, Superintendent, Naganglia, Congo Free State. At Home.

Stations Occupied.—Cabinda, Boma, Naganglia, Vungu, Klama, Mazinga, Maduda, Dyema, Kin-konzil.

Missionaries on the Field.—Mr. and Mrs. John Symington, Mr. and Mrs. Henry D. Campbell, Mr. Mrs. McDonald, Mr. and Mrs. Irons, Messrs. A. P. Woodcock, L. S. Gardner, John Bullerist, Robert Page, Alf. Robb, Geo. Egerton, Thomas B. Townsend, B. P. Smith, B. O. Hazzard, Jas. McKee, A. J. Stevenson, Thos. Luttit, W. J. Roth, E. P. Miller, O. A. McKinney, F. Sodaborg, A. H. Jamieson, N. H. Hess, R. C. Haine, H. P. Schilde, Mr. and Mrs. E. G. Stanley; Misses Marion Peacock, Emma Lusch, Bertha Jahraus, Emily Oberacher, Josephine Harris, Lesta Barram, Christina Seltz, Agnes Ward, A. H. Hess, M. Wilmot, Lucy Villars, R. Dixon, Margaret Suman, M. Kohn; seven evangelists.

At Home.—Rev. M. H. Reid, Mr. and Mrs. A. V. Mr. and Mrs. Wallbrook, Mr. and Mrs. Cramer, Messrs. W. Raff, G. Maguire, Miss Miffo.

Soudan Mission.—Mr. E. Kingman, Superintendent, Freetown, Sierra Leone.

Stations Occupied.—Magbele, Ro Bethel, Makomp, Tubabudugo.

Missionaries on the Field.—Rev. Roy Oodding, Messrs. H. W. Hubby, F. E. Swenson, O. A. Mitchell, W. O. Walker, J. Hal Smith, Mr. and Mrs. J. L. Trice, Mr. Alvin Wendel, Mr. and Mrs. Chrisman (native workers); Messrs. Howard Smith, Fred. K. Smith; Mr. and Mrs. W. H. Sempel, Mr. and Mrs. Torkington.

At Home.—Mr. and Mrs. W. E. Shoobridge, Matthew Francis.

INDIA.

Rev. M. B. Fuller, General Superintendent, Grant Road, Yardeo Bombay.

BENAR.—Stations Occupied—Akola, Khamgaon, Shegaon, Buldana, Amraoti, Murtizapur, Chandur, Mulkapur. **KHANDISH.**—Jalgaon, Chalisgaon, Pachora, Bhusawal. **GUJARAT.**—Ahmedabad, Kalra, Kapadvanj. **BOMBAY.**—Bombay.

Missionaries on the Field.—Mr. and Mrs. M. B. Fuller, Mr. and Mrs. M. J. Garrison, Mr. and Mrs. R. S. M. Stanley, Mr. and Mrs. J. E. Butler, Mr. and Mrs. P. E. Hagburg, Mrs. Jessie Simmons, Mr. and Mrs. Wm. Franklin, Mr. and Mrs. J. W. Johnson, Mr. and Mrs. P. Nelson, Mr. and Mrs. Geo. Carroll, Mr. and Mrs. O. Erickson, Mr. and Mrs. W. Ramsay, Mr. and Mrs. G. W. Woodward, Mr. and Mrs. T. F. King, Mr. and Mrs. E. Dutton, Mrs. Jas. Miller, Mrs. E. Herron, Mr. and Mrs. W. Moysen.

Misses L. J. Holmes, Hattie Mallory, Lottie Mahaffey, Annie C. Wills, Mary Olmstead, A. Armstrong, Blanche Petrie, Annie Seasholtz, E. Smiley, M. Anderson, K. G. Parks, S. A. Jeffrey, Alice Yoder. Messrs. J. P. Rodgers, L. J. Cutler, R. D. Bannister, Schelander, J. D. McGlashen, C. O. Lenth, A. Johnston, H. Andrews, F. Back, S. Hamilton, O. Borup.

At Home.—Mr. and Mrs. V. T. Gutteridge, Mrs. Foster, Miss Bates.

CHINA.

Rev. D. W. Lelacheur, General Superintendent, Wuhu, China. At Home.

CENTRAL CHINA.—Stations Occupied.—Wuhu, Han-Shan-Hsien, Nang-Ling-Hsien, Nan-Chi, Ta-Tong, Tsing-Iang-Hsien, Tong-Ling-Hsien, Wuchang.

Missionaries on the Field.—Rev. H. S. and Mrs. Nichols, Mr. and Mrs. Z. Chas. Beals, Misses Genevieve and Minnie Oviatt, Mr. and Mrs. Drysdale, Mr. and Mrs. Kristensen, Misses E. Farr, Grout, M. Meyers, Jessie Rhind, E. Von Gunten, E. Larssen, H. Galbraith, M. Parmenter, E. Hawkins, Mary Funk, Rose Olinch, Messrs. W. Shantz,

Martin Eckval, David Eckvall, J. Helgesen, J. Howe, A. Sheer, J. Smith, E. Chapin, Frank Brown, Benj. Alexander.

SOUTH CHINA.—Stations Occupied.—Macao, Tung-Tsun, Pakhol, Quang Si.

Missionaries on the Field.—Rev. and Mrs. O. H. Reeve, Mr. and Mrs. I. Hess, Misses A. L. Landis, B. E. Glover, M. B. Doner, Dora Campbell, Agnes Coone, Messrs. A. Howden, F. Christensen, D. R. H. Glover, J. Fee, L. Landis, B. Quick, J. A. Jaffray.

At Home.—Rev. D. W. Lelacheur.

NORTH CHINA (Swedish brethren).—Stations Occupied.—Kuei-hua-chieng, Peh sie tai, Peh ribohshao, Rishih kia tai, To-to Cheng, Tsingshuiho tai, Ta-tai, Pao-tao, Sa-ri-tai, Salatsi, Fen-chen, Ninghsiafu, Wang u-fu ov Ning-hsia, King Ki-pai, Ping-loh, Shen-mo, Uago, Mongolia.

Missionaries on the Field.—Mr. and Mrs. Emil Olsen, Mr. Charles Nordling, Mr. Charles Hillsberg, Mr. Frans, Aug. Larsen, Mr. Nils Kullgren, Mr. Wilhelm Noren, Mr. Carl Gustaf Soderbom, Mr. Edwin Johan Anderson, Mr. Carl Fredric Lundquist, Mr. Johan H. Swardson, Mr. Albert Anderson, Mr. Charles Hill, Mr. Olof Blingmark, Mr. Peter E. Ehn, Mr. Alfred Fagerholm, Mr. Peter A. Ogren, Mr. Emil Jacobson, Mr. and Mrs. Magnus L. Book, Mr. Pini quist, Mr. Sjolmed, Mr. O. F. Newstrom, Mr. Ludvig Erickson, Mr. and Mrs. K. G. Helleberg, Mrs. Nils Kullgren, Mrs. Frithof Sjolund, Mrs. Albert Anderson, Mrs. Eric Pihlquist, Miss Mary Engh, Miss Elizabeth Erickson, Miss Anna Alsterlend, Miss Augusta Brodin, Miss Helen Berg, Miss Ingeborg Anderson, Miss Charlotte Larsen, Miss Ida Skoglund, Miss Olivia Bloomberg, Miss Hilma Oxequist, Miss Emma M. Hasselberg, Messrs. Carl Peterson, Fred Wenberg, Otto Oberg, Manton Nustrom, Carl York, Carl Nelson, Oskar Olson, August Erickson, Misses Sallie Malmstrom, Laura Hansen, Matilda Johansson, Hilda Larson, Elizabeth Jacobson, Annie Johansson, Annie Lindquist, Annie Anderson.

PEKIN MISSION.—Miss D. M. Douw, Miss Annie Gowans, Mary Rodgers, Amy Brown, Mr. and Mrs. Birrell.

TIBET MISSION.—Rev. W. W. Simpson and Mrs. Simpson, Mr. Wm. Christie, Mr. Shields.

TIENTSIN.—Mr. and Mrs. Woodberry.

JAPAN.

Rev. T. W. Gulick, Superintendent. Stations Occupied.—Myoshi, Shobara, Omari. **Missionaries on the Field.**—Rev. and Mrs. T. W. Gulick, Miss Emma Barnes, Mr. and Mrs. Lindstrom, Mr. Seaholm and seventeen Japanese workers.

SOUTH AMERICA.

BRAZIL.—Station Occupied.—Jahu, San Paolo. **Missionaries on the Field.**—Mr. W. B. Smart, Mr. and Mrs. Emery, Mr. Wm. Cook, Miss Sallie P. Felton, Mr. and Mrs. Jno. Price.

VENEZUELA.—Stations Occupied.—Caracas. **Missionaries on the Field.**—Misses Bessie White, Bessie Lanman.

PALESTINE.

Stations Occupied.—Jerusalem, Hebron. **Missionaries on the Field.**—Miss Lucy Dunn, Supt, Mr. and Mrs. Murray, Misses Mary M. Ford, Frances Parsons, Elizabeth Brown, Annie Giles.

WEST INDIES.

Stations Occupied.—Port-au-Prince, Hayti; Santo Domingo, San Domingo. **Missionaries on the Field.**—Rev. W. E. Goodin, Mrs. W. E. Goodin. **At Home.**—Mrs. G. H. Langley.

BULGARIA.

Station Occupied.—Philippopolis. **At Home.**—Mrs. M. B. Willard, Mrs. Radanlove.

PRAYER UNION FOR THE WORLD.

The noon hour is especially set apart for these requests.

AFRICA.

Praise for recent blessing at the annual convention on the Congo.

Pray for the health of our missionaries in the Soudan as they are pushing forward in the new movement.

INDIA.

Pray for a young Parsee in the valley of decision.

Pray for this country, now famine-stricken and disease-smitten.

Pray that our missionaries may have an opportunity to preach the Word as well as to help these poor people.

CHINA.

Pray for Misses Campbell and Cooney as they go to this field.

Pray that the return of Mr. Lelacheur may be greatly blessed to our workers.

PALESTINE.

Pray that there may be an outpouring of the Spirit upon the faithful work of our missionaries in this land.

SOUTH AMERICA.

Pray for special wisdom and guidance for a forward movement in this country, under the superintendence of Brother Olsson.

VENEZUELA.

Continue to hold up the hands of our dear sisters in Caracas.

Prayer.

The order for united and daily prayer in our Alliance circles has been for the past few years, to remember specially on Sunday the workers and field of China.

Monday, the workers and field of India.

Tuesday, the workers and field of Africa.

Wednesday, the workers and field of Japan.

Thursday, the workers and fields of Palestine and Bulgaria.

Friday, the workers and fields of North and South America.

Saturday, the extension of the Lord's work in sending men and means.

The requests which appear in the above column are held up to God in prayer each day.

We trust that this coming year may see a more earnest and Holy Ghost work of prayer in every Branch of the Alliance and in each heart of its members.

"Pray without ceasing."

Alliance and Other Weekly Meetings.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

CALIFORNIA.

Highland. Different places.
Los Angeles. 115 1/2 S. Spring St. Sun., 2.30, Thurs. 7.30.

Oakland. Asbury M. E. Church. Thurs.
Pasadena. Montclair Children's Home. Sab., Wed., Thurs.
Riverside. 5th St. and Park Ave.
San Bernardino. Gospel Mission, D St., bet. 3rd and 4th Sts. Mon.
San Diego. Kiener Chapel cor. 7th and D Sts. Sab. and Fri., afternoon. Mon. eve.
San Francisco. 314 Eddy St. Thurs.
San Jose. Y. M. C. A. Bldg. Fri.
Santa Ana. Main and 5th St. Wed.
Stockton. 583 San Joaquin St.

German Ref. Church, cor. Mines and Stanislaus St.

Whittier. Salvation Army Hall, So. Milton Avenue. Tues. Eve.

CANADA.

Hamilton. Y. M. C. A. Bldg. Thurs.
London. Somerset Hall. Mon. eve.
Maxville. Res. of H. Robertson. Tues.
Peterboro. Bethany Church. Sab.
Auburn. Mission. Tues.
Christian Alliance Hall. Thurs.
Toronto. University and Christopher Sts. Sab., Fri.
Wartons. Thurs.

COLORADO.

Denver. Second Cong. Church.

CONNECTICUT.

Ansonia. Bethel Goe. Church. Fri., Sab.
Bristol. W. C. Y. U. Rooms, 2d Wed.
Hartford. 618 Main St. Sab.
New Britain. 380 Arch St. Tues.
New Haven. 75 Humphry St., W. d. Thurs. afternoon.
Shelton. Scatter-Good Tabernacle. Perry Ave.
Southington. Gospel Mission Chapel. 4th Wed.
Waterbury. Christian Alliance Hall, 100 Bank St. Tues. Sat. and Sun. eve., and every 2d Wed. afternoon.

GEORGIA.

Atlanta. 48 Gilmer St. Fri. afternoon.

ILLINOIS.

Chicago. Res. Otto Nelson, 113 Sedgwick St.
Christ Mission. 79 Larrabee St. Thurs. afternoon.
Oak Park (near Chicago). 440 Lake St. Thurs. ve.
Evanston. Res. Mrs. J. Black. Tues.
Wheaton. Res. A. Dresser Jr. Sat.

INDIANA.

Indianapolis. Door of Hope 81 No. Alabama St. Sab.

Warsaw. Fort Wayne St. Fri.

IOWA.

Boone. First Lt. Church. Sat. and Wed.

KANSAS.

Topeka. Res. of Mrs. Foss, cor. Wabash and Indiana Aves. Thurs.

KENTUCKY.

Bellevue. Res. of Mr. A. H. Tuttle.

MAINE.

Auburn. 312 Turner St. Thurs.
Bridgton Mission Hall. Mon., Wed.
Hallowell. Baptist Vestry. Sat.
Hamden. Cor. 1st and 2d Sts. Wed. P. M.
Old Orchard. Willard Hall. Thurs. eve.
Portland. 430 1/2 Congress St. Mon.

MANITOBA.

Brandon. Residence of Mrs. J. Leggh. Frid y afternoon.

MASSACHUSETTS.

Boston. Park St. Church. Thurs. and 41 Union Pk. Sun. afternoon.

Hyde Park. Dyers Bk., Fairmont Ave. Wed.

Lawrence. 6 Charles St. Mon.

Lowell. Baptist Church. Rev. O. E. Mallory. Wed.

Malden. Broome Bldg., Pleasant St. Wed. Sab.

Milford. 244 Main St. Sab. Wed., Thurs., Sat.

Pittsfield. 22 Hamilton St. Thurs. Wed.

Salem. Central Baptist Church. Wed.

Springfield. Sup. R. A. Henck. 48 Catherine St. Sab. afternoon and eve., Wed., Thurs. and Fri. eve.

Worcester. 565 Main St. Fri. Sab.

MICHIGAN.

Adrian. 24 N. McKendall St. Sab.

Ann Arbor. 30 Elizabeth St. Sab.

Detroit. 166 Alexandrine Ave.

Grand Rapids. 85 Baxter St. Thurs.

Olivet. Tues. eve.

Petoskey. M. E. Church Parlor. Tues. afternoon.

Port Huron. 1829 319 Michigan St. Fri. eve.

Minneapolis. 31 Washington Ave., Sab., Tues., and Fri., afternoons.

MISSOURI.

St. Louis. Tabernacle, 10th and Morgan Sts. Every eve., Wed. afternoon and Sab. A. M. and P. M. 11/12 S. 2nd St.

NEBRASKA.

Omaha. People's Church, 18th and California Sts. Sab. and Thurs.

NEW HAMPSHIRE.

Canterbury. Tues.

Manchester. 81 Hanover St. Wed.

NEW JERSEY.

Bridgeton. 74 Bank St.

Butler. 1st Bap. Church. Thurs. eve.

Hammononton. Fri.

Jersey City. Cor. Fairmount and Bergen Aves. Sab. eve.

New Brunswick. The People's Mission, Milson St.

Ogdensburg. 1st Bap. Church. Thurs. eve.

Orange. 80 William St. Thurs.

191 Main St. Thurs. afternoon.

Passaic. Gospel Mission. Wed.
Paterson. 345 Straight St. Mon.
Waterbury. 2d Thurs.
Plainfield. W. O. T. U. parlors, Watchung Ave.
Trenton. Cor. Library Hall. Thurs.

NEW YORK.

Albany. Christian Church. Mon. 3.20.

Astoria. L. I., 116 Fulton Ave. Daily except Sat. and Mon.

Binghamton. W. O. T. U. Hall. Thurs.

Brooklyn. 486 N. 2 St., Williamsburgh. Sab., Tues. Wed., Fri., Sat.

Cor. Manhattan and Meserol Sts. Greenp 1 t.

Ma onio Bldg. Wed. and F. I. eve. Sab. m. r. ing and ev.

Buffalo. The Gospel Tabernacle B' way near Main St. Orp. Lafayette Sq. Every Eve. Sab. 3 P. M.

Corning. 28 Jennings St. Fri. eve.

Delevan. Res. of E. H. Post. Wed. evening.

Illion. W. O. T. U. Hall. Wed.

Ithaca. First Baptist Church. 1st and 3rd Wed.

Lester Shire. Broad St. Thurs. eve.

Mt. Vernon. 980 1st St. Tues.

New York. 602 5th Ave. Daily.

Chapel, 250 West 44th St. Daily except

Fri. German. 602 5th Ave. Tues., Sat.

New York Mills. Club Room. Wed., Sat.

Lyonsdale Branch, School House.

Thurs.

Penn Yan. Res. of G. H. Clark, Liberty St. Fri.

Richfield Spgs. Res. of Mrs. Ackerman, Division St. Sat.

Sing Sing. 98 Main St.

Syracuse. 317 W. Fayette St. Sab., Mon.

Troy. Four-fold Gospel Chapel, 3337 5th Ave. Thurs. Sab.

Utica. 134 John St. Wed.

Whalonburg. Res. Mrs. Avery. Fri.

Windsor. Academy Bk. Fri.

OHIO.

Cleveland. Central Ave. Gospel Union Church. Fri.

Columbus. Mt. Vernon and Monroe Aves. Tues. and Thurs.

Columbus. 29 So. High St. Mon. and Fri., eve.

Columbus. 1st and 3rd Sab., afternoons.

Dayton. 913 McLean St. Tues., eve.

Findlay. Cor. W. Crawford and Cary Sts. Sab.

Swanton. Tues.

Toledo. 146 Cherry St. Mon.

Adams St., opp. C. H. Wed.

OKLAHOMA TERRITORY.

Norman.

OREGON.

Oregon City. Res. of Mrs. Wilkinson. Tues.

PENNSYLVANIA.

Altoona. Gospel Hall, 8th Ave., and 9th St. Every eve., and 2 30 Sab.

Bayne. Franklin Bap. Ch. F. H. Senft, Pastor. Sab. Wed.

Butler. Institute Hall. Mon. eve.

Carbondale. Welsh Meth. Church. Wed.

Coalport. Sab., Wed.

Corry. Cong. Church. Tues. eve.

Derry Station. Res.

Elkland Pres. Church Parlor. Fri.

Germantown. 5313 Hancock St. Thurs. afternoon.

Harrisburg. Or the Gen Mission, 114 Capit 1 St. Thurs Eve

Laceyville. Edwards Opera House. Every alternate Fri. afternoon and eve.

Midway. Faith Chapel. Sab., Tues., Fri.

Mt. Dale. Fri. eve.

Philadelphia. Beth Eden Church, Broad and Spruce Sts., Tuesday afternoon.

Christian Alliance Home, 1928 Mt. Vernon St. Mon. and Fri. eve. and Sat. aftern ons.

Highway Mission Tabernacle. Oxford St and Ridge Ave. Sun., 3.30 P. M.

(Nictown) 1853 Brunner St. Alter-nate Tues. eves

5:13 Hancock tre t. Germantown. Thurs. afternoon.

2016 Dickerson St. First Monday eve. of each month.

Pittsburg. 955 Penn Ave. Sab., Thurs., Sat.

Pittston. Res. of W. Stevens, Luzerne Ave. Mon.

Reading. N. W. Cor., 5th and Chestnut Sts. Thurs eve.

Tyrone. Odd Fellows Hall. Mon. eve.

Mattville. Sab.

RHODE ISLAND.

Providence. Mission Room Cranston St. near Westminster St. Fri. eve.

TEXAS.

Forth Worth. Fri.

Honey Grove. Thurs.

VIRGINIA.

Richmond. 712 East Broad Street. Daily except Sab.

Roanoke. 20 Salem Ave., S. E. Every night except Wed. and Sat.

VERMONT.

Burlington. 43 Church S'treet.

WASHINGTON.

Olympia. 310 5th St. Fri.

Seattle. Old Pres. Church, cor., of 3rd and Madison Sts.

Tacoma. Cor. Yakima Ave and 11th St. Thurs.

WYOMING.

Rock Springs. Res. Mrs. Ida D Beadle. Mon. eve.

Farr; General Secretary, Rev. O. H. H. Pannell; Treasurer, Mr. H. W. Burnham.

Monthly meeting of the Board, the last Monday of every month.

Any one desiring membership cards of the Christian Alliance, or badges will have their orders promptly attended to by enclosing a stamp to Rev. F. W. Farr, 602 Eighth Ave., New York.

Silver badges 50 cents; gold plated, \$1.25.

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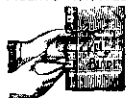
THE *Mission World* says: "The terms of the treaty between Thibet and the English East India Government makes it impossible to sanction any foreigners except merchants visiting that country. This was considered a barrier to the admission of missionaries. This difficulty has been overcome by Miss Taylor. She applied to the Indian Government for authority to open a shop for the sale of drugs. Her privilege, under the treaty, was granted. She has gone to Yantung, beyond the Islap pass."

—Mrs. Stewart, who became a martyr in China, was one day, early in her Kucheng life, talking to a class of Chinese married women. She said to them, "You know now that the things said about us—such as that blue eyes see through the ground, and that you would get harm if you came here—are not true. I am sure that some of the things said about you are not true. For instance, about killing the girl babies. I do not suppose any of you have done so." A smile passed from one to the other. Eighteen women out of the twenty present confessed to the crime, explaining that it had to be done immediately, before the little one had won any love. Could the churches of Christ leave China alone?

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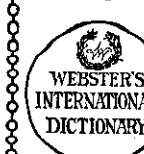
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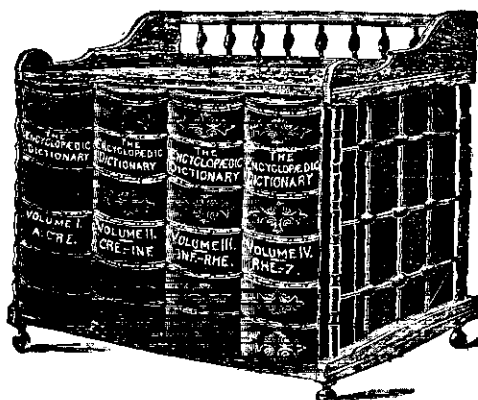
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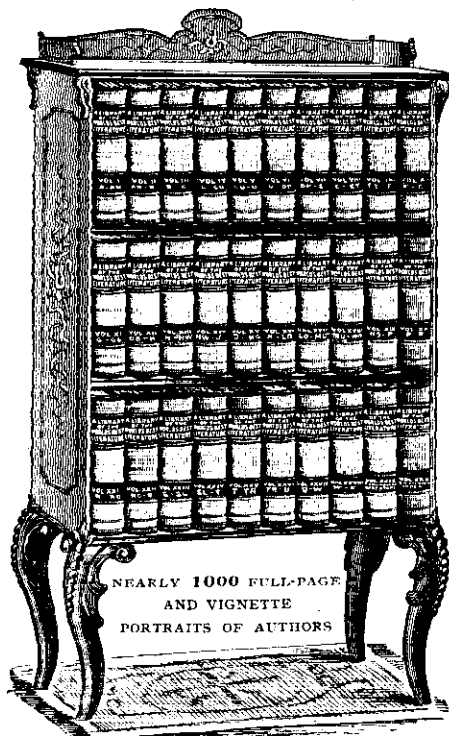
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